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ON THE WAY TO HAPPY WOMANHOOD

TRAINING THE GIRL

BY

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AFFECTIONATELY DEDICATED

TO THE SERVICE OF THE
MILLIONS OF GROWING GIRLS
IN THE UNITED STATES OF
AMERICA

PREFACE

To the discerning soul there is something about the little child that is perennially cheering and inspiring. No matter what child it may be, whether a son or daughter of the so-called high-born, or one of a large family group of the so-called slum children, its life should be thought of as an invaluable thing; and that because of its latent possibilities of goodness, of worth, and of efficiency. Never in all of my other literary efforts have I felt such a sense of unworthiness as has marked the preparation of this volume. To me there is something so very precious and even sacred in the life of a little, unspoiled girl that I have experienced many misgivings as to my ability to do justice to the subject in hand.

This book is intended to be a running mate to my recently published volume, "Training the Boy," and these two are intended to supplement the earlier one, "Farm Boys and Girls." The press in the United States and abroad has been so uniformly liberal in its commendations of the two former volumes that I cannot well ask for this one a more favorable reception than was accorded the others. It is my ardent hope and desire that this book may render a definite and helpful service to many parents who are engaged in the difficult and yet inspiring task of developing the characters of their daughters. To one and all of these I hereby make declaration of my profound faith in the ordinary growing girl; and of my personal belief that there is never a case of child training so perplexing but that a happy way out of the difficulty may be found.

As was the purpose of the volume "Training the Boy," so in this case it is intended to offer a sort of "whole-life" plan for girl training. Every phase of the life of the growing girl has received at least some measure of attention. It is not intended that all of the matters treated will apply to any one case, but that the volume may serve as a sort of brief compendium of methods, devices, and ideals for girl training. It will be observed that the book is divided into four very distinct parts; namely, Industrial Training, Social Training, Vocational Training, and Service Training.

In the preparation of the manuscript I have become indebted to very many of my friends throughout the country for materials, suggestions, and inspirations. These persons are too numerous to mention, but I hereby extend to them a most cordial word of appreciation and thanks for their generous assistance.

William A. McKeever.

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PART ONE

INDUSTRIAL TRAINING

TRAINING THE GIRL

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CHAPTER I

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THE SMALL BEGINNINGS

If, on the day these lines were written, the reader could have stepped into the large attic of a certain modest suburban home, the attractiveness of the scene witnessed there would have doubly repaid the effort expended in climbing the two flights of stairs leading thereto. This attic room was perhaps 24 x 30 feet in dimensions, and all of its commodious space was taken up by a remarkably complete equipment for the training of two little girls aged respectively four and six years. "How much do you want for these girls?" the parents were banteringly asked by a caller, before the presence of the room above had been made known. "Oh, they are not for sale, they are worth too much," quickly replied the mother. "We are not placing any wealth in their hands but we are trying to put all the riches possible into their characters."

What an object lesson that well-equipped attic room would furnish for the parents of America could they see it as it was and become acquainted with all its interesting details of arrangement! There were displayed in miniature form practically all the belongings, the furnishings, the means of industry, play and the other activities necessary for a complete and well-balanced life for little girls. The father was an ordinary sane and right minded business man, the owner of this unpretentious home and the

recipient of what you would call a very ordinary income. The mother was a well-poised, yet vivacious young woman who seemed to possess every characteristic of wholesome motherhood as well as much fondness for the home life over which she presided. It was plain to be seen that the thought of these two happy parents was very much absorbed in the conduct and development of their children. A description of this interesting "house of childhood" will serve to make clear their remarkable course of home training and their complete plan for the bringing up of the little daughters. The description follows.

An Unusual "House of Childhood"

Through wise foresight in planning the house the parents of the two little girls referred to above had specified that the roof should be high and steep, thus allowing for a large amount of open space in the attic room. The two gable ends of this upper apartment were practically all filled up with the window space, admitting a maximum supply of light and air. At one end there was a door leading out to a small open balcony with high railing for protection. But the arrangements of the room within were particularly complete and attractive as they included practically all the materials so dear to the hearts of little girls. The thoughtful parents had made use of very light lattice strips in framing up partitions which separated the large room into many small compartments. This light frame work, which was little more than waist high to the girls, was covered with strips of wall paper, thus giving much of the appearance of the partitions in the ordinary house.

There were door and window spaces of convenient size in this interesting child-house. In the extreme rear there was the little room which represented the kitchen in an

ordinary home, and in this were many pieces of toy furniture—a miniature stove, dishes, cooking utensils, and the like, all arranged in first-class order. Next to the kitchen was the little dining room with its table with dainty cloth, and on that were such furnishings as you might expect the little girls mentioned above to provide. There were tiny dining-room chairs, some pretty pictures on the walls, and other appropriate materials. Adjoining the dining room was a living room where sweet-faced little dolls served as the occupants. A diminutive couch, rocking chairs, a toy piano, a few baby books, a small carpet on the floor, some Perry pictures which the girls had framed, and other appropriate materials too numerous to mention—these made up the furnishings of the living room. And then there was a bed chamber with two little white beds and a dolly peacefully sleeping in each. This well-arranged bedroom quite equalled the other apartments of the child-house in point of attractiveness. Bath room and closets had not been overlooked in this complete little home and at one side there still remained space for what the children called their play-house. For, please mark the attitude of mind of the two little women, this other was not to them a play-house. It was a home and it received the same serious consideration which the model homemaker gives to the place in which she reigns.

Home Industry is Culture

The well-ordered and complete equipment of the child home described above impressed the author with the thought of its peculiar meaning and significance. And especially the idea that this attractive place was to the little girls not a play-house but a home—this impressed him above all else associated therewith until there came ringing in his mind clear and strong, the suggestion:

Upon this foundation will I erect a superstructure of a beautiful ideal character for womanhood!

It may at first prove well-nigh a shock to the sensibilities of some of our readers if we propose to place ordinary work and industry as a foundation stone for every great life, including a life of well-poised womanhood. This we now do. But we feel sure that as the discussions develop we shall have an increasing proportion of our readers as friends and supporters of our plan. After all, perhaps there is no good life save that life which has learned mastery over the self and has acquired supremacy over something worthy of being done. And so, in constructing a plan for the ideal career of woman, we should begin with the child, and by giving the tiny little hands some baby task to perform, and we should see that she performed the appointed duty so successfully and so well as to make it bring its certain reward of joy in the mere doing. At the same time we should be careful not to lay on the delicate little form a single duty that might be regarded by the child herself as in any sense burdensome. The childish instinct, created and ordained by Mother Nature herself, and coming to expression in the life of the little one,—this should be our first guide to the selection of the task. And the childish spontaneity and enthusiasm, as it rose and waned, should assist us in determining the amount of the appointed industry and the length of time during which the little one should continue in its pursuit.

There is something very sweet and sacred in the native capacity of the unspoiled little girl for love and sympathy. Oh, how we wish for more ability to understand this precious inheritance, with the thought that it might be developed into a rich and forceful influence such as would dominate the career to the end of its existence! Yes, we should have these fine qualities of love and sympathy

color every future deed in its performance, but we see no other certain avenue of approach to the successful attainment of these attributes save that of training the young life in the performance and the mastery of plain everyday work and industry. Be it known, however, that we are not thinking merely of the girl who must spend her adult life in some industrial pursuit. We are thinking quite as earnestly of the little one who may have been born in a home of wealth and refinement, and who,—so far as economic reasons are concerned,—will most probably never actually need to turn her hand to the performance of a single self-supporting task.

Now, if we take these two extreme cases, namely, the little girl whose entire way of life seems to promise to be one of heavy work and industry; and the other little girl whose promise for the future seems to be that of attaining a position of ease and affluence, we shall perhaps be able to make our plan of ideal womanly development more easily understood. In part it is this: We sincerely desire and hope that the girl destined to a life of industry and the other one destined to a life of affluence shall always know each other through and through; that they shall be prepared to dwell in the same community with the highest possible degree of mutual sympathy and good fellowship. We desire also that the girl of industrial life shall be so masterful in her place as to receive a large increment of joy and satisfaction from her work, and as to be not altogether envious of her sister of the so-called upper ranks. And we desire that the other one shall have been made so intimately acquainted with ordinary girlhood work and industry as to be prepared to think lovingly and sympathetically of all the women who toil, and as to be deeply imbued with the thought of doing her part toward the amelioration of their condition.

Love Will Lead the Way

Wherever love leads along the way labor is transformed into a delightful occupation. So, in casting about for a tiny industrial duty for the baby girl we should question the affectionate yearning of her own little heart. Just at the moment of our approaching her, what is she most fond of trying to do? Having obtained an answer to this question we should then regard the response as the unfailing pulse of nature throbbing in the little life; and we should immediately do our part in furnishing the opportunity and the equipment necessary for much practice in the performance of the chosen task. Such in short seemed to be the method of the good mother described above, who presided so ably over her entire household and who perfected such a beautiful plan for the development of her two little girls. We must go back to her methods and follow them in detail supplementing them where necessary with the helpful methods of other good homemakers.

Home Mindedness Inculcated

In watching for the mottoes of development which seemed to pervade all the efforts of this good house mother in so far as they are related to the conduct of her daughters, we came upon the suggestion of the apt phrase "home mindedness." From the very first day and continuously throughout the use of her home-training plan there was clearly being inculcated into the minds of the little ones this most praiseworthy sentiment about the home life. Let the reader mark carefully again the fact that these two girls were not taught either to say or to believe that they were playing while engaged in caring for their miniature attic home. Every reference to this was in terms suggestive of work and industrial occupation. On the

WHERE LOVE LEADS THE WAY

IN THE SCHOOL OF LIFE

other hand, they were taught to regard the small apartment called their play room as the place for the play activities. While in that part of the attic home they played and romped and threw things about capriciously. Nothing there was done with necessary seriousness of purpose. Blockhouses were built up only to be knocked down. The swings, see-saws, and other equipments were for purposes of mere sport. Any play activity might be begun and then abandoned the next moment. But in the other departments, those of the real household, the children were taught at all times to assume a different attitude. While there, as in their play room, the attitude of spontaneity led the way: but the task once begun must of necessity be carried through to its completion. Sometimes the eagerness of the children would lead them to wish to undertake too large a household duty, but just here the splendid forethought and counsel of the mother guided the childish effort. So, in case of all chosen tasks—like that of making up beds, preparing a meal for the dollies, scrubbing out the kitchen, or otherwise putting the household in order—the children were always required to carry the performance through to its completion. And they were even given time after its performance to pause for a moment and contemplate with satisfaction the work of their hands.

The Tedious Beginnings

A little year-old girl sat in her crib with a small fruit basket half full of clothes-pins on one side of her and a quart milk bottle on the other. The tiny one was slowly learning to pick up the clothes-pins, one at a time, and drop them into the bottle. How awkward were her little soft hands! How prone to carry the clothes-pins to her mouth rather than to the bottle! What a waste of baby

energy, if we compare the amount of effort with the results. Some of the clothes-pins were dropped on the outside, others were thrown through error out upon the floor, and still others fell back into the basket; but the child was learning. Slowly and tediously she acquired the necessary movements and was enabled to do the little task which she sought to perform. We observed in case of this baby's effort more than a mere trial and error attending the little exercise. We witnessed, for example, the interference of habit with the attempt to do a new thing. The child had already acquired the habit of putting such objects as clothes-pins directly into her mouth. So again and again would the little hand go up and bend toward the mouth, then outward toward the bottle, instead of taking the direct course from the basket. However, practice slowly brought its expected improvement, and in the course of a half hour or more the movements of the little hand and arm were brought more definitely under control.

The mother of this baby girl seemed to understand very well indeed her combined relation of mother and teacher. She repeatedly assisted the child in economizing the expenditure of the energy. Several times she directed the movement of the little fingers in grasping and holding the object. The baby learner seemed to understand and appreciate much of the meaning of it all. It was now suggested that the mother try teaching the child to insert the clothes-pins into the bottle all in one manner; that is, with the heads all downward. Perhaps five minutes' time was consumed in this effort before the child seemed to catch the meaning of it. And then, with an expression of real joy upon her little countenance, she began to take the lead in arranging the objects so that they would go into the bottle in the desired manner.

The Secret of Success

Now, in this instance of the child playing with clothes-pins we have revealed the secret key which unlocks the door leading into the house of knowledge. Two or three terms stand out with special prominence in so far as the duty of the teacher is concerned: *patience* and *definiteness* are the rules of training here. Then add to these merely the understanding of how the child nature learns through native experience, and you have the entire program in condensed form: *Patience, definiteness* and *insight*—these are the three mottoes of instruction. Now, recall the fact that at the moment when the little child first understood what was desired of her by way of arranging the clothes-pins in her little hands so that they would go into the bottle head first,—recall, if you will, this joy of achievement, and you have additional insight into what it means to be the real teacher of a real learner.

So, in the task of instructing the little girl in the performance of any ordinary task, no matter how small that may be, patience, definiteness and methodical arrangement for repeated trials and errors are necessary—all to the end that the child may finally catch the purpose intended and perform the act by means of her own self-directed effort. This is the ideal mode of procedure and in practically all such cases the expression of joy upon the radiant face of the little one will amply reward the effort in her behalf. She is learning to do by doing; she is acquiring a mastery over the movements of her body. She is acquiring a deftness in the use of her hands and fingers. In short, the little one is learning to do faithfully and well some assigned duty, and in reality is taking the first small steps in a possible career of success and triumph.

Wherefore, the mother who comes to you complaining of her child, "I haven't time to bother teaching my little girl to help me. She is more trouble than she is worth. She gets under my feet and hinders my work," and so on—this mother has failed both to understand her duty to her child and to appreciate the method whereby the mastery of life is attained. Was there really ever a little growing girl who was "worth her salt" while learning to help about the household? Did it not in every instance cost tenfold more of time and patience and energy than was paid for by all of the fruits of her little labors? Indeed, one of the first essentials for the mother-teacher is that of looking for the reward in the slowly emerging character of the young learner. The training must be thought of as a mode of bringing the inherent qualities out of the young life. With all her inability to do anything helpful; with all her economic uselessness, the little daughter may be thought of as a veritable gold-mine of latent riches. But the wealth hidden there can be got at with assurance only by means of patient toil and labor in leading the child through a systematic course of discipline.

In the chapters to follow, we shall take up one by one the small disciplinary home tasks suitable for training and developing the growing girl. And we shall attempt to be very concrete and definite in the setting forth of a method of instruction.

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CHAPTER II

THE KINDERGARTEN TRAINING

We are thinking of the time when the little daughter will have become a full grown woman, and wondering what to do in order to make her character an ideal one. We observe about us so many attractive appearing young women whose lives do not bear the test of a full and complete analysis. Some are mere butterflies, others are parasites, still others seem to have a bone of contention to pick with society. The last named class is one of the largest. One who knows how to make an inquiry about the matter and who does so will be surprised at the large number of young women there are among us to-day who harbor a kind of secret spite at society and at things as they are. Something is the matter.

Whatever else may be lacking in the character of any member of the classes of young women named above it may be said that practically not one of these is engaged regularly in doing any work which her instinctive nature longs to perform. And how soon all these must perish; for the butterfly is always short-lived, the parasite has an uncertain and unenviable career, and the spiteful and envious creature quickly consumes his own heart.

A Constructive Plan of Development

Why should not the parent have a constructive philosophy of life to apply from the beginning in the development of the baby girl? Indeed, we contend that he should. If the character of the little one is to unfold beautifully

and to bring perennial joy to its possessor, something very definite must be done to make the child ultimately a producer. She may be very happy during childhood with all play and no work; she may flit about with joy during maidenhood, sipping only the sweets, and avoiding all assigned and irksome duties. But the day will certainly come when the full grown young woman will begin to measure herself by a standard of intrinsic value. And from that time on, her joy and satisfaction in life will be dependent upon whether or not she finds herself really worthy within. Not mere getting, enjoying and consuming the fruits of others' labor; but giving, producing, and contributing to the well-being of society—this is suggestive of the balanced program of training and development necessary for rounding out the life of a growing child. Teach the little daughter to use her head, her heart, and her hands with equal facility; give her little problems of her own to think out; give her little occasions for pouring out her heart's love where it is needed and appreciated; give her opportunities again and again to train her hands to perform the thousand-and-one work-a-day tasks that constitute a part of the life occupations of every good woman—give your daughter all these forms of discipline, and the day will surely come when she will rise up and bless your memory because of her very great worth to the world.

The Kindergarten Method

Would that every little girl could have the valuable benefits of the kindergarten training! If this most helpful form of discipline for the little daughter be not available in the form of a regular training school, then the substance of such instruction must be given in the home. Indeed, such home training is well exemplified in the case of the

attic room and its equipment described in chapter one of this volume. The kindergarten is a school which combines the work and play of childhood. Spontaneity characterizes everything. The little learners in this school of life are engaged in doing such baby tasks as will combine at once the largest amount of childish interest with the largest amount of structural training. In the well-conducted kindergarten class the children acquire new methods of doing things and of gaining a definite control over their own movements.

In order that the ordinary mother may be assisted in understanding the meaning of the kindergarten as it applies to the development of her baby daughter, let us describe some of the valuable lessons that were actually given in a kindergarten class of fifteen little boys and girls ranging in age from four to six years.

A Concrete Illustration

These little learners assembled in the back parlors of the Congregational church of Manhattan, Kansas, where they came under the able instruction of Miss Anna Fairman, a trained kindergartner. Here were tables, chairs, sand-boxes, work tools, and all the other apparatus necessary for the training. The floor was marked off in circles and squares for the practice movements. The children were taught to regard the place as their kindergarten home, and to believe that each one was there to do his little part in rendering the situation a happy one and in making the hour profitable for all. The teacher herself was most happy in her work, and this joy was contagious among the children. While the class was a mixed one of boys and girls, for the sake of directly serving our purpose, let us now consider especially the part of the daily programs most suitable for the training of the girls.

First of all, there were the songs. Children live in a world of things and activities, and to the common little child practically every perceivable object is both alive and sentient. It is not merely a world of make-believe, but for the tiny consciousness it is a world of real belief. So the best kindergarten songs speak plainly and directly of thoughts and deeds.

"Little Bluebirds, tell us, tell us,
Do the south winds bring
Any news of happy springtime,
Happy, happy spring?"

Thus through the medium of the songs in which all joined, the little ones in Miss Fairman's class kept up a happy communication with the things of nature. The robins sang and hurried busily about the place expressing their little bits of sentiment as to the building of their nests, the care of their eggs, and the love and tender regard for their young. The violets and morning glories came with their peculiar messages of sweetness and light and thought of the seed time and harvest. Indeed, to this happy and well-taught little class the world was a veritable fairy-land and everything in it was alive with interest and activity and sentiment for the child mind.

Yes, you say, but this is a fictitious life, the child cannot go prancing through the world of fact as if it were only one of fairies and dreams, not known at its actual worth and by its real meaning. This life is full of hard toils and heavy tribulations which the young must learn to meet. Correct, indeed, we answer. In so far as the adult is concerned you have spoken the truth. But for the child, the natural one who is given even a reasonable opportunity to do so, the dream-world interpretation of things is the normal course for the time being. Allow the

little one of the kindergarten age to pass happily through this fairy-land of his own creation, give him the means, the apparatus and the opportunities to deal with objects as if they were all animate, as if they all knew and understood him, and behaved in thought of him—do this with the little child, we urge, and he will slowly come out of the dream land into the one of adult reality, so-called, by far the better prepared to deal with the sterner situations of life. We challenge any one who is thoughtful and studious with reference to the meanings of childhood, to show that it is not both reasonable and helpful to indulge the child in his natural, animistic attitude toward things.

Much Work to Perform

But aside from the songs and other concert movements Miss Fairman gave her little ones much of a constructive nature to perform. The little girls brought their dolls with them and were furnished the materials for making simple doll clothes. How awkward and unskilled the tiny hands were at first! Some mothers would have given up in despair and made the doll clothes themselves, but that method would not have served the aim of constructiveness as thought of in this little kindergarten school. Each girl was to have the enjoyment of her own doll rightly adorned with garments, and in addition to this joy the further pleasure of having made each little article herself. So there were the slow going processes of training—of how to thread the needle; how to hold the materials in the hands; how to make the stitches; and how to assemble the parts of the little dress. Some of the baby movements had to be gone over again and again, but slowly the soft little fingers acquired their deftness, and as they did so the baby face lighted up more and more with an expression of joy and satisfaction. How it would

A KINDERGARTEN IN "GOD'S GREAT OUT OF DOORS"

have brightened the faces of the mothers themselves could they have been there and witnessed the progress of their baby daughters, as now this one and now that held up a little piece of the doll garment to receive a word of approval or a suggestion as to the next part of the task!

Then, there were doll houses, beds, chairs, and other equipments to make; and the little girls created all these things so willingly with their own baby hands.

The Spirit of Co-operation

What a delightful thing it is for the individual of whatever age to realize that he is living and moving in a world of real persons; that others, too, have tasks and problems, and perplexities; that others need one's assistance and co-operation, while at the same time they are pleased to render such things in return! So as will be explained presently, the little girls in this well-conducted kindergarten school learned the lessons of co-operation and interdependence.

But first let us describe the making of the doll house and furnishings. Shoe boxes and ordinary paste board cut into strips, some waste pieces of wall paper, paste, brush, scissors, and the like, constituted the raw materials. The thought of each little girl was upon the work being undertaken. Their teacher continued to talk to them about what they were planning to do, how each piece was to be used, how the doll houses were to be finished, and so on. While all worked in accordance with the same plans and specifications, each little one was permitted to manifest her individuality in the work being done. There was some opportunity for the exercise of personal taste in the choice of colors and in the matter of assembling the parts of the house. Then, there were the tiny bed, the chairs, tables and the dining-room equipment. As the work con-

tinued and increased in complexity there was displayed more and more the personal taste of each of the little workers. Now, let the reader mark well the peculiar value of the instruction just sketched. It was indeed play of the most enticing sort, but in addition to that every eager little mind was acquiring knowledge of a very definite kind and every little hand was increasing its degree of facility of use. Moreover, and above all things else, each child was learning to construct something that prepared for and signified the more serious business of the years to come.

Now for the spirit of co-operation. It happened that on one occasion a certain little girl member of the group was ill and could not be present at the kindergarten school. The teacher referred affectionately to the absent one and asked the other members what might be done as a show of kindliness and remembrance. Various things were quickly suggested, and out of it all there was soon evolved the purpose to build the doll house with all of its furnishings and send these things to the little ailing one. How eagerly all hands went to work! A division of labor was arranged. Some were cutting out the pieces, others pasting, still others assembling the parts, and so on. The instructor had noticed from their own house-building what each one seemed most apt at doing, so in the division of labor she tried to give each little girl that particular part to perform. The work was quickly done. "Why!" cried one of the twelve who had co-operated in making the doll house for the little sick friend, "We made this house in just a little while. It took us about three days to make our own houses." So not only did the little girls learn much from this happy experience about the spirit of co-operation but they derived therefrom the suggestion as to the very large saving of time in the construction of a

given piece of work, done in such a way. And in order to make the lesson complete in all of its meanings, the baby workers were appointed to carry the doll house and its equipments to their little sick friend where they might have the pleasure of witnessing her joy in its possession.

Another Important Appointment

Children are naturally fond of the plastic art. If there be nothing better available they will go directly into the mud and work with that, molding it into mud "pies," water dams, and the like. So the kindergarten takes account of all this instinctive disposition of the child to create out of plastic material its own imagined forms, and it furnishes an artist's clay therefor. Girls as well as boys are exceedingly fond of this sort of activity. In conducting the work in molding in her kindergarten school, Miss Fairman kept in mind the natural animism of childhood. So the forms which her little ones molded out of clay were not dead and inert things, but to them they were creatures of life and thought and activity. In so far as conditions would allow, the models were formed by the children in imitation of living patterns. The dog, the horse, the cat, and the chicken were observed rather than models of these, and thus there was combined with the lesson of molding, an additional lesson in close observation of the forms of living things. In order to deepen the interest and to inculcate wholesome sentiment about domestic animals, Miss Fairman always adheres to the practice of talking much to the children about the animals which they are creating out of clay. When through with all this, the children have been made to understand that horses can suffer from being overworked, driven too fast, not rightly fed and watered, and from being otherwise mistreated. So with the other animals—the cow, the cat,

and the dog—these came in for their share of the thoughtful attention and sympathy on the part of the children.

We must not minimize the value of this lesson about the care and sympathy for dumb animals. It is not always men but it is sometimes thoughtless and heartless women who mistreat these dumb friends and servants of ours. But such mistreatment as we have often observed to be accorded a dumb creature by some apparently intelligent woman—such treatment is not a matter of wantonness or intended cruelty. It is most usually an affair of ignorance, in case of one whose thought has never been definitely or adequately brought to the consideration of the nature and the rights of domestic animals. Thus this crude plastic art, introduced in time of mere childhood, trains the girl to create through the use of her deft little fingers, forms that to her are living and sentient. And thus there slowly emerges out of this beautiful kindergarten lesson the character-forming ideals in respect to the nature of dumb animals and their service to mankind. Thus again, there accrues to the baby learner a sense of inner worth and ability; for with her own hands she is constructing that which she in part has created out of the activities of her imaginative mind.

Indulging the Creative Instinct

It will be noticed that Miss Fairman's work in the kindergarten school as described above tended to give expression to the creative instinct of the child. The ordinary child has very little inventive ability. There must always be suggestion and rough guidance. It is better to say that curiosity and childish interest will lead the little one to the discovery of new acts and movements than to say that the child actually invents them. After the interest of the kindergarten girls was aroused in relation

to the work of making doll houses, for example, they were encouraged to express their peculiar tastes and individualities. Thus the charm and the enticement of the task were much increased. Indeed, so great is the interest that the little girl of the kindergarten age will often remain at her self-chosen piece of work even longer than her baby strength and the condition of her health would warrant.

So we cannot be too insistent that the kindergarten girl be given some constructive work to perform, something that she loves to do and something that will slowly give her a sense of security and responsibility in her light endeavors. Miss Fairman's method of building up this creative ability in the little girls of her class is so commendable as to deserve a further description. For example, she planned some very interesting raphia work, that is, the manufacture of some little rugs for the doll houses. For the construction of these rugs it was necessary to make looms, and this she arranged to have the children do, using the toy carpenter's tools and the lathe materials. Work baskets were likewise planned and constructed. The first ones were satisfactory in every way excepting for lack of lids to keep out the dust. So these were afterwards re-constructed with a cover attached, and with handles and other parts suitable for their chosen purpose and suggestive of the real work baskets used by women.

We may note in passing the suggestion that the constructive work of children should not always be completely planned, that they should be allowed to do some work—like that just described above—which proves on trial to be unsatisfactory. The value of that sort of lesson lies in the fact that the child gets the benefit of trial and error and receives the suggestion that things planned do not always work out to a wholly satisfactory conclusion. The learner also acquires the lessons of patience so often

necessary in tearing down and rebuilding a piece of work after it has once been begun.

The Duty of the Mother

We have described, at considerable length, the kindergarten work as conducted by Miss Fairman and in doing so have been guided by the belief that the ordinary mother can conduct much of this work in her own home and in behalf of her own little girl. While we recommend and strongly urge that the child be sent to a good kindergarten school, we find this in the great majority of cases to be impracticable; for, unfortunately the kindergarten school is not as yet available for the masses of the children of the country.

In closing the chapter we feel inclined to insist again that the mother reader do not overlook the point of giving her baby daughter the industrial discipline as suggested above, and that during the very earliest years. However, let us understand once for all, that this discipline is not thought of in terms of mere preparation for making a living and for earning wages, important as these things are. It is thought of and urged here because of its very great service in building up a beautiful, aggressive and yet well-poised character in the life of the growing girl. In short, this industrial discipline is recommended because of its worth as an agency in slowly placing in the hands of any ordinary girl a mastery over the plain situations of life, and ultimately a mastery over her own fate.

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CHAPTER III

ATTENDING THE PUBLIC SCHOOL

On first thought it might seem to the reader that the public school attendance is not rightly considered as a part of the industrial training. However, it is our purpose here so to regard it. The best definition of work and industry makes little or no distinction between using the head and using the hands. Its substantial meaning is that of the attitude of the individual toward the task before him. So we should regard the public school training which the growing girl receives as first of all an affair of industrial discipline; and we should have her learn to regard her school lessons as plain work-a-day tasks which call for the best of her painstaking effort and patience.

Work Distinguished from Play

If parents and teachers will all carefully draw a line of distinction between the work assignments and the play activities of the child, a point of progress in training will thereby be gained. Perhaps there was really some justification in labelling everything in the kindergarten school as play. But if the kindergarten training of the girl—now arrived at school age—has been rightly conducted, she has been impressed gradually with the idea of that necessity which attaches itself to all good work. At any rate the young learner just entering the grades is brought into a new relationship to her appointed activities. There is now no necessity of trying to make her believe that the assigned work is mere play. On the other hand, she

should be impressed with the thought that the lessons are prescribed, that certain standards of excellence are to be met, and that her promotions are to be earned by her own efforts.

Of course, there is always a possibility of making the little school girl feel that she has been driven to her lessons, but such a thing is far from our purpose here. So, while imbuing her with the thought that the work is serious and something that is carefully prescribed, we should also say much to give her self-confidence and good cheer in undertaking to bring up her assignments. Upon this point it might be well to quote substantially the statement of a good foster-mother who revealed a commendable method of dealing with her eight-year-old adopted child. Her statement follows:—

"My little Edith is eight years old and she is just as dear to me as if she were my own flesh and blood. Yes, I am teaching her to work as well as to play. We talk about her school lessons every day and I try to help her to understand various little matters that come up in relation to her studies. I try above everything else to make her fond of her school and its requirements. I talk to her much about the time when she will be a big girl and a young woman and tell her how glad she will then be that the early lessons were well learned. I remind her again and again that her play will be so much happier in case she has been faithful in her school work. I tell her that it makes it so much easier for her teacher and myself and the other school children to like her when she is ready and faithful in her lesson getting. Edith has been in school one year and is now starting on her second. She and I know a great many things in common about her class work and we enjoy talking to each other about them. It certainly is a pleasure to me to watch that girl grow

and it especially encourages me to know that she is fond of her school lessons, but I have never tried for a moment to make her believe that the school work is play."

Beware of Contests

We, who have studied school matters long and seriously, would forewarn parents against encouraging their daughters to participate in educational contests against their schoolmates. There might possibly be some justification in setting up individual contests for prizes in athletics and in mere games of sport. But we cannot endorse the thought of using such means as a plan of inducing young girls to study their lessons. Do you wish to train your little daughter to match herself point by point against other girls? Do you wish her to look for weaknesses and shortcomings in the others? Do you wish her to have practice in gossiping meanly about the characters of her schoolmates? Then, this personal, school-prize contest—this method of matching girl against girl—will engender all these mean dispositions.

Look forward to the time when your daughter will be a full grown woman, think of her matured life in terms of its love and sympathy and good will for others and you will be the more inclined to emphasize during her childhood days in school, those practices which help her to find and think about and talk about the very best there is in the characters of her schoolmates. It is quite as easy to match your little daughter's best self against her worst self; to have her compare her attainments to-day with those of yesterday; to help her average up her grades in school for one month and determine to outdo her record for the next month. Thus your child will learn to despise, if you will, not some of her classmates, but rather that weaker effort of her own which she feels herself to be

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overcoming. In short, you do not wish your daughter to struggle for supremacy over the little friends with whom she is associated in the class. You rather desire her to strive for supremacy over herself; and you add much new joy and inspiration to her young life in proportion as you assist her in attaining such a position of superiority.

The Reconstructive Method

The author of this book has in mind all the while the thought of a slow-going re-construction of human society. It is his most ardent wish that we all might dwell together in a closer bond of sympathy and good fellowship, and he believes that the public school, assisted by thoughtful and conscientious home training, holds the key to the door of this larger and closer social unity. So the little daughter in school must be repeatedly counseled with about the appointed duties and the everyday experiences therein. Again and again the little one will run home with a quickly-made-up judgment about her schoolmates or her teacher: as, "Nellie didn't recite half as well as I did and she got a better grade"; or "Miss Blank (the teacher) made me stay in for missing my spelling and she let others go who missed as many words as I did." These little tales of disappointment, childish and imperfect judgments of what actually happened, are all regular occurrences in the ordinary home where there are children of school age. Such small matters of school gossip furnish the wise and thoughtful parent many an opportunity for re-directing the effort of the child toward more desirable ends. In such cases the parent is slow to condemn the daughter's supposedly favored classmate and still less inclined to speak disparagingly of the teacher.

We must make our point clear and emphatic here. For example, the little daughter comes home with a story of

mistreatment in the school. It is well to turn at once to a discussion of her own conduct. "It does not matter so much what Nellie or any other girl did, my child, but what did you do? If Nellie has faults she must correct them or at some future time they will seriously hurt her. Are you certain you know all about how she did in this recitation? Were you watching her all the time? And if you were, was that studying your lesson? Did you really do your part in preparing for the recitation? Could you not easily do better another time? How could you study better? And now about Miss Blank, your teacher. Do you know all about what she is doing and thinking? How do you find time to watch her so much? Perhaps she does many things and better things that you do not see, while you are studying."

So, as described above, the parent will seem to defend the little girl's schoolmates and her teacher and to throw the blame for the dissatisfaction partly upon the precious daughter herself. The parent who actually understands school situations will be very slow indeed to allow his child to hear him speak a word of condemnation of the teacher. He may think ill of the teacher, questioning seriously her methods and ability; but if these matters are deserving of discussion such consideration should be taken up with the teacher herself, or with the principal or the superintendent of the schools. In a great majority of cases a father or mother who goes to the school to blame and complain of the teacher will go back with the head bowed partly in shame and partly in humility.

Condemning the Teacher

Any parent or patron who feels inclined to condemn wholesale the work done in the public schools should visit

those schools somewhat extensively before deciding to give expression to his condemnation; and in about 90% of the cases he will leave the words of disapproval unsaid. Now, if your little daughter comes home with a story that seems to reflect discredit upon the teacher, withhold your blame and your ill will for the time and go direct to the school for further and definite information. Go less in the spirit of criticism and rather more in the attitude of one who is trying to learn and to assist, than is usually done. Most probably you will be surprised to find in the personality of your child's teacher a devoted and sweet-spirited young woman, one who is more or less overweighted with the many perplexities common to the ordinary schoolroom; one who is expending more energy in behalf of the well-being of that school than justice to herself would demand; and one who is far more desirous of having the school deal fairly, justly and sympathetically with all the children than you are. Yes, if you want to hang your head in shame because of that wicked little rebuking note which you hastily wrote the teacher of your child, spend a half day visiting the school and observing the many trials and perplexities arising there. It may be said with certainty that in the great majority of instances the fault-finding school parent is largely ignorant of the actual condition of affairs in the school.

So, in case of a disagreement between the parent and the teacher, an honest board of arbitration will usually decide in favor of the latter. The fair-minded parent himself will be inclined to go to the furthest limit in speaking approvingly of the teacher in the hearing of the child and in attempting to adjust the child's difficulties in accordance with every reasonable school requirement. Indeed, it becomes a serious obligation on the part of the parent to take every reasonable measure necessary to

make the little daughter thoroughly fond of her teacher and happy in the performance of her lesson tasks.

Mastering the Lessons

It may appear singular that we should delay a discussion of the lesson-getting tasks so long, but we have been far more interested in the school girl's general behavior, and especially in her attitude toward her teacher and schoolmates. We may feel assured that the matter of preparing the lessons will tend to take care of itself, provided the little student be fond of her school and enter enthusiastically into all of its vitalizing movements.

Pupils ranging below the seventh and eighth grades should be required to do no studying at home. For these grades the parents' duty in respect to the lesson preparation will consist largely of informal talks. It will be necessary in this connection to keep in touch with the general progress of each study pursued and to see that the child keeps up with the average member of her class. A direct question or two put to the pupil herself will be the means of discovering her attitude of mind toward any given lesson topic. Is she attempting to do the assigned work? Is she desirous of keeping up with her mates? Is she anxious to please her teacher? An affirmative answer to the foregoing questions will most probably satisfy the inquiring parent that good progress is being made.

Throughout all the inquiry, the suggestion and discussion concerning the assigned schoolroom duties, the home trainer should have no thought of placing the daughter in an attitude of envy and rivalry toward her schoolmates. It is a serious mistake for the parent to join the child in the school contest, even though the child may seem to have an excellent chance to win the prize. Hatred, strife, bitterness of feeling, and all other such evils, are

the first fruits of the hand-to-hand fight that goes under the name of a prize contest. You do not desire to have your little daughter stand above her mates, but rather to rank high along with them, and to be strong and noble, partly by virtue of the fact that she is working in harmony and good fellowship with them.

How Much Home Study

As stated above there should be only irregular home study on the part of the seventh-grade school girls. A half hour one or two evenings per week spent in bringing up some rather unusual task will be the maximum. And even in the eighth grade the assignments should be such as not to require more than an average of thirty minutes' study during the five school-day evenings at home. If, therefore, the instructor of your daughter should impose heavy assignments requiring much fatiguing home work, radical steps should be taken to inquire into the matter. It is worth more to all concerned for the growing girl to continue in an attitude of buoyancy and good will toward the school than to have her to settle down into a habit of hurry and worry in an attempt to become a brilliant scholar. For, remember, the pupil is not for the school, but the school exists for the sake of the child and his character unfoldment. If the teacher seems to be driving the young pupils overmuch—if his ambition appears to be that of covering so much book work, rather than that of developing so much character in the pupil—then, call him to task, remonstrating with him first, and afterwards, if need be, with the superior officers.

What of the Child's Health

There may be no reasonable doubt of the fact that good physical health is the only sound and substantial basis

for satisfactory school progress. The child which is suffering from some physical ailment may keep up with his classmates, and at times he may even lead them all in the matter of reciting and earning grades. But if the child is suffering from ill health all this brilliant school work is bought at the expense of too much nerve strain; and some future time will exact a heavy toll of interest upon the debt. It is not a difficult matter for the conscientious parent to determine whether or not his little daughter is physically sound and well enough to pursue the school lessons. For example, What about the child's eyes? Does she see reasonably well and enjoy the benefit of ample light while working in her seat? Do her eyes ever pain her? Has she ever complained of headache? Does she ever remark that the "letters run together" while she is reading? If there proves to be even the suggestion of any eye defect, consult a specialist and bring about a speedy remedy—this is the only reasonable rule.

Then, How about the child's hearing, Is it normal? A careful test of the hearing ability of all the children in a schoolroom will show a wide variation. A slight degree of deafness means that a certain percentage of the words uttered by others are not heard and therefore not understood. Let the adult perform the following experiment: Pick up a page of typewritten manuscript of, say, 300 words. Let somebody erase at random one or two words out of each sentence and then attempt to get the meaning from one reading. This test will indicate in some measure the great disadvantage in which the slightly deaf school child is placed. But suppose it were not merely one page but that all the pages were marked as stated above; then, the reading would become so difficult that you would tend to lose interest in it. So with the child that ranges below normal in his hearing. He tends to fall into the habit of

not listening, and thus he loses the chief benefits of the oral recitations in the school.

Other possible physical defects of the little daughter at school are those which interfere with the respiration and thus lower the vitality and mentality. Adenoids are first thought of in this connection. If the child breathes through the mouth such is a very direct indication of the presence of adenoids; and so the case might as well be taken at once to a specialist for examination and treatment. As a rule, the child suffering from adenoids is dull and slow to learn. There is apparently for him an obstructed flow of the purified blood to the brain centers. He seems to be more or less low in vitality, to secure imperfect recuperation from his sleep, and frequently to show a listlessness in respect to practically all the juvenile activities. The removal of adenoids has improved the mentality of many a child twenty-five per cent. or more.

A further warning in respect to the health of the school girl is that touching her tendency towards nervousness. One cannot be too careful to see that the child has a well-regulated life during the school period, which is an excellent means of keeping the growing nervous system in order. Wholesome food suited to the child's age; the avoidance of many sweetmeats, or irregular meals; a regular time for going to bed and rising: a maximum of outdoor exercise and invigorating activity—these are some of the matters that suggest an evenly balanced physical life for the school girl and a reasonable safeguard against nervous irritability.

LITERATURE ON ATTENDING THE PUBLIC SCHOOL

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CHAPTER IV

HOME AND SCHOOL CO-OPERATION

One of the most cheering signs of the better times to come and of the higher level toward which our modern society is tending is witnessed in the many co-operative activities in which the school and the home are now participating. Indeed, the day is well-nigh at hand when it will be considered a mark of low breeding and unworthiness for the parent having a child in the public school to neglect all active participation in the life and progress of that school. So, in order that the well-wishing parent may if possible have presented to him some specific and feasible suggestions for his becoming a vital factor in the school progress, we shall now indicate a few lines of home and school co-operation.

The Parent-Teacher Association

One of the greatest public-school movements of modern times is that which has been organized under some such title as the one above. In effect this organization is a plan for linking the best thought of the parent with the best thought of the teacher in a forward movement in behalf of the child in which they are both interested. The old-fashioned way was to ignore the school until it got into trouble with the child, and then to engage in a more or less bitter contention with the teacher and the school authorities. In that day a visit to the school by the parent usually meant the beginning of trouble. But this estranged and unfamiliar relation between the school and

the home is being rapidly transformed into one of co-operation and yoke-fellowship. In every part of the nation, and especially in many of the eastern cities, there are now well-organized parent-teacher associations; and in some of these places the father or mother of the school child is considered an *ex-officio* member.

What an opportunity for the parent who loves his own child and earnestly and anxiously desires to have that child make good progress in the school! If such a father or mother will unite with an active parent-teacher association it may be said that he will learn more during the first year of active interest in this new movement than the child himself will learn in the school. Indeed, to many a parent this is the first and greatest opportunity for the discovery of what child life really means.

"Oh," you say, "I know all about my child! I look after her health and her clothing, send her to school on time, see that she keeps up with her class, and all that. Now, is not that my full part?" No, we answer; it is not. You do not know your child through and through until you have come into contact with many other children, those who have been born and reared under many different circumstances. All this first hand observation of the activities of other children will send you back to your own child with a new flood of light upon the problems that relate to his progress and development.

Is the work in the home too heavy for you, Good Mother, and for that reason can you not afford to go into the home-and-school association? Then, we answer again that participation in this out-of-home club will lighten the burdens of the household, and will give you so much new strength and inspiration for the bearing of those burdens and for the management of the children about your feet, that you will tend to go on your way rejoicing.

"ONCE UPON A TIME A GOOD LITTLE GIRL—"

There is danger that even the thoroughly good and well-meaning mother may become an irritable slave to the routine duties of her household, largely because of the fact that she stays too closely at her post. So we recommend that she become an active member of the local parent-teacher association; and if there be no such organization, we earnestly urge that she take the initiative in the matter of bringing one about.

How to Organize a School and Home Club

Let us keep to our subject and think largely in terms of the problems that center in the life of the common school girl. Just how may the well-meaning mother proceed to bring about the organization of the parent-teacher club? Interest, enthusiasm and agitation—a little of these put into active use and they begin at once to grow. Then more of the same thing and the problem begins to take hold of one's whole being and to pull him along toward success. Go to the school once or twice per week, talk to the teacher sympathetically about the school and home relationships. Ask her what you can do, not so much in behalf of your own child's progress, but rather as a means of making that child contribute more worthily to the success of the entire school. Ask the teacher concerning her best ideals for bringing home and school life together. Then go to the neighbors who likewise have children in school, and inquire as to their methods of dealing with their children's school affairs. What criticisms have they upon the teacher's methods, upon the conduct of the general school work, and upon the policies of the school authorities? So you go about among all, inquiring, suggesting, discussing, until you find a few others who are ready to go into your new project.

The first meeting of your prospective association may

be a very informal affair. It may consist of two or three good mothers and the teachers of the building coming together for a brief discussion of matters that have grown out of the school work of the day. Questions and replies here go around spontaneously, and out of this informal meeting there will easily come the beginnings of a permanent organization. It may be that you have taken the precaution to write for literature on the parent-teacher club movement. The National Congress of Mothers, Philadelphia, The Public School Association of New York City, or the National Institute of Child Life, also at Philadelphia, will give much definite help and information. Before joining the new movement of the kind we are recommending, the parents naturally wish to have a report of the progress already attained elsewhere. It will prove a great stimulus to action, if you can report a large amount of such activities already under way in other places.

How to Conduct the Club

So, we urge again, if you wish to do the very best possible in thought of the unfoldment of the latent beauty resident in your little daughter now at school, that you should participate in this home and school association. But although you have presumably been the most active in perfecting the new society, it may be well to see that others are elected to the honor of holding positions therein. As a rule, one of the teachers should be selected as president of the club—probably some young woman who possesses tact, enthusiasm and good judgment.

Now the next important step is that of making out a program of topics for the discussions; and in this connection the most common fault is that of making the topics too broad and general. Avoid in every possible way

mere theories and generalities. Even enthusiasm will die quickly unless it has something definite to do. So in making out a list of topics, two matters in particular will guide the members of the committee: (1) Select only topics that are simple, definite and concrete; (2) In so far as it is possible, select speakers who know from actual experience something about the topics assigned. The sources of information referred to above will be glad to furnish outlines, plans, small programs, methods of conducting the work, and the like.

Another excellent means of making the program a success will be that of supplying each participant with definite literary helps or with at least references thereto. This last-named service is performed by the well-made syllabus. But if such an outline be not available, then some member who knows most about the home library and its contents may render the service. The National Institute of Child Life, of Philadelphia, publishes monthly a little pamphlet giving a résumé of the child-welfare articles in the magazines, and this valuable document may be had at a very trifling cost.

The program committee must be cautioned about assuming that the ordinary well-meaning, enthusiastic mother naturally knows enough about the topic assigned her, to discuss it helpfully. On the other hand it may be reasonably assumed that she cannot give a good, stimulating discussion of her topic without some study and reference reading. In the case of one small club of the kind here mentioned, a certain mother possesses a large number of fresh, new volumes treating the child-welfare subjects. This good mother lends out her private library books, selecting a suitable one for each topic on the club program, and requiring the borrower to return the volume promptly.

Getting the Point of View

We are so deeply concerned about this matter of a parent-teacher club in connection with every school that we shall now go more definitely into the discussion of the program topics. Our thought in doing this is not merely that of improving the work of the school; it is not merely that of assisting the mother in the problem of keeping her daughter well up with the progress of the school. Our purpose is largely that of the better community life which is certain to grow out of all this co-operative activity. The community must be thought of as one and not many. Classes, castes, factions, cliques, and the like, are all more or less obscured in the wholesome community where there is aggressive team work and co-operation. Now the school is not for the sake of the discipline; it is not for the sake of the lessons, the grades, and the promotions; it is not for the sake of the teacher or the board of education; it is not even for the sake of the individual child. The best justification of the common school is this: It makes for a united community; it inculcates sympathy, good will, co-operation, personal self-reliance, and loyalty to the best interests of the whole of humanity. If we can but draw the central thought of the common parent away from the idea that his child is to be trained to enter into combat with the world, trained to secure the good things of life through shrewd and cunning activities intended to wrest such things from somebody else—if we can get this erroneous point of view out of the mind of the parent and induce him to think of his child as in process of unfolding numerous latent possibilities common to all the children; to think of him as in process of learning day by day in school and out, how to enter co-operatively into the great life of the community

and the nation—then, we shall have gained a strong point of vantage in behalf of human welfare. And rightly thought of and organized, the new parent-teacher movement will contribute toward this higher and better community life.

Topics for the Program

In order to show how the discussions of the parent-teacher club might well go on, we shall now name a few topics and suggest methods of treating them.

Home Study. We raised the question above as to how much the child should study at home. Your daughter is growing larger and stronger each day. She is passing up through the grades. The lesson tasks are slowly growing heavier and more numerous. How much should she study at home? This topic, treated generally, is sufficiently important to occupy one entire period of the club meeting. What is especially desired is a full exchange of ideas among the parents and teachers present, and a full statement of the situation in which each one works. If it is desired that the topic be subdivided we suggest the following for the afternoon program:

How Much Home Study for Pupils.

1. Boys, seventh grade and below.
2. Girls, seventh grade and below.
3. Girls, eighth grade and above.
4. Boys, eighth grade and above.

One parent and one teacher may be assigned to each topic, the one to offer a well-prepared ten-minute paper, and the other a five-minute discussion of the paper.

The Schoolground Discipline. While the author contends that the children at play are quite as much in need of a leader and instructor as they are in the class room, our present school equipment is not such as to allow for a

regular, hired school playground leader. Usually the teacher's full strength is required to conduct the classes and maintain good order within. Therefore, she can go only occasionally upon the schoolground during the play period. And yet, much of the most definite and important learning of the whole school comes from the playground activities. The children are acquiring good or ill practices there quite as actively as they are in the class room. Under present circumstances, how can this situation be reasonably well dealt with? The parent-teacher club may well consume another hour in the discussion of this affair. The following program is suggested:—

Morals on the Playground.

1. What my boy hears and sees on the playground.
2. What my girl hears and sees on the playground.
3. Directing the playground activities of the girl.
4. Directing the playground activities of the boy.

One or two parents may discuss each of the first two topics and one or two teachers each of the second two. Out of it all the teachers should learn, first, what good or evil lessons are being derived from the playground activities; second, what re-direction may appear to be feasible for the same activities. Then, the parents may receive many suggestions as to how the home can co-operate in the improvement of the playground morals.

Home Industry. The problem of requiring the school child to help with the home work is always a vital one and it is especially an important one for the parents and teachers to discuss together. A survey of the situation will show that some children are doing heavy home duties regularly, while others are doing nothing of the kind. Reports in the case of two little girls in the same sixth-grade class showed that one was devoting an average of three hours per day to the house-helping tasks and that

A HOME THEATRE AND THESE SISTERS ARE BETTER FOR IT

the other was not even dressing herself without assistance. Yet, both were expected to do the same amount of schoolroom work. The free and frank discussions and reports of the members of the club cannot help but bring out startling revelations of irregularity and unevenness relative to the home industries of the children. The following topical outline is suggested to guide the discussion:—

Home Industry for the School Child.

1. What and how much work my pre-adolescent boy does at home.
2. What and how much work my pre-adolescent girl does at home.
3. What and how much work my adolescent boy does at home.
4. What and how much work my adolescent girl does at home.

This program implies a clear subdivision of the topic and that each participant is to discuss a concrete case, naming the age and grade of the child and including a definite statement as to the kind, nature and amount of the work. After this discussion the parents will nearly all naturally possess a fuller understanding of the whole problem of home industry for the school child, and many will doubtless be ready to make the necessary re-adjustments. The mother whose little daughter does absolutely no home tasks will be placed in quite as unenviable a light as the other one whose child is required to perform an overamount of such work.

A New Method of Grading

We are especially desirous of making this volume treat of the entire life of girlhood and young womanhood; and

in thought of this fact we wish to remind the reader of a new and very promising condition that is now arising in the most progressive public schools. It is this: There is now a disposition on the part of the most thoughtful and modern school officials to test the pupil in respect to every possible type of ability and to give credit for every worthy thing the pupil may be able to do. The old school narrowed the child down to a few book subjects and graded him high or low in accordance with his ability to pass in those subjects, while it gave little or no heed to ability that lay outside of the school course. But the new method calls for a much wider schedule of tests, and for a graded evaluation of the pupil's home work as well as that of the school work. The girl who makes an average grade of 95 in her several text-book subjects, and yet who never performs a single home duty is too often exalted above her true place in the school society. Some other girl who happens to make a very low average in her class-room subjects, and who at the same time proves to be a splendid home helper, is usually rated far too low in the ordinary school. In order to put a check upon this false and one-sided classification and ranking of pupils there is now an interesting and very commendable method of grading in home work as well as in school work.

Let the parent turn over the monthly report card when it comes from the teacher, showing the grades made in the several subjects, and write on the back the grades for the course of home discipline offered below. Of course the child will not be doing all these home tasks at one time. And then, let there be made an average of the home and the school grades. This will probably give a much more fair and just rating for the daughter than is set forth by the class-room grades when standing alone. If one should desire to use figures instead of letters, then

let him assume that E represents 90 to 100; G, 80 to 90; F, 70 to 80; and C, below 70.

THE HOME GRADE CARD

1. Washing dishes	:	:
2. Sweeping and dusting	:	:
3. Bed-chamber work	:	:
4. Preparing meals	:	:
5. Waiting on table	:	:
6. Darning and mending	:	:
7. Plain sewing.	:	:
8. Fancy sewing	:	:
9. Household management	:	:
10. Taking care of room	:	:
11. Tending the baby	:	:
12. Personal hygiene	:	:

Note, Grade as follows—

E = Excellent
F = Fair
G = Good
P = Poor
C = Condition

WORK MUST RECEIVE RECOGNITION

There are two distinctive services to society to be derived from this new method of grading school pupils on their home duties. The first very desirable result is this: Common industry will become more and more respectable as an occupation; it will become a topic of schoolroom gossip; its various detailed aspects will receive thoughtful consideration; the teacher will fall into the habit of commending the various types of home industry; and the children will perform such work with credit. By slow degrees the shielded and spoiled and over-rated pupil—who is a mere book worm and non-industrial—will be placed in an unenviable position before the eyes of all the pupils.

Thus the epithets, "slow," "backward," "dull," and the like may be made to apply to the child who is not mastering his home work as well as to the child who is not mastering his school work.

Parents may as well get ready for this new order of things. We have long been regarding the schoolroom instruction as a matter of course and necessity. Expert authorities have prescribed the work there. Now this same systematic mode of treatment is about to be applied to the home industries suitable for the education and training of children. We have long been requiring the girl to pass in reading, grammar, arithmetic, history, and the other book subjects. We are now about to require her to pass in dishwashing, dining-room work, plain sewing, and baby tending. And when we have carefully assigned this full course of study to all common school girls and have required them to make a creditable showing in all the subjects of the new course—then, we shall have performed a distinctive service for society at large. Thus the personality of the ordinary young woman of the future will have been made rich and deep in sympathy and service, full and strong in force and magnanimity, serene and poised through the inclusion of the higher things of the spirit.

LITERATURE ON HOME AND SCHOOL CO-OPERATION

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CHAPTER V

THE HIGH-SCHOOL GIRL

The ideal young girl just entering high school is about fourteen years of age. She is sound in her physique, sane in her quality of mind, and buoyant in her thought of the future. She is radiant through and through and all over with a life that is just now in process of unfolding its best and most beautiful latent energies. She is at this time distinctively social in her thought and disposition. This is the period of the young love dreams of the girl, and a time when her personality, her point of view, her attitude toward life and things should be respected and deferred to more than ever before. If we can induce the reader to appreciate the great significance of the fact that the fourteen-year-old girl is undergoing a rapid transformation; that she is stepping into a social world, new, strange and very enticing to her; that everything she thinks and says and does has some reference to this new-found world of society—then we shall all stand together in a position of great advantage in our serious attempts to give this young high-school girl fair counsel and guidance.

The Danger of Confusion

A freshman high-school girl is in the act of emerging from a period of mere giggling girlhood, and there is great danger of confusing her girlhood just now dropping away and her young womanhood just now emerging. We are likely at this time to require her to continue in the routine duties that fit her common-school age and to add to these

the new requirements suited to the high-school age. As a result of it all, not a little confusion and unfairness may obtain. Over-work and over-speeding too often mark this first period of young womanhood in the case of the high-school girl.

Dr. Wm. P. Northrup of New York University, is quoted at length by the Literary Digest (Volume 32, Number 11), upon this subject of over-working school girls. He asserts that in one month the New York clinics for diseases of children and for the diseases of the nervous system "received a crop of worn-out school-girl neurasthenics," and by way of example on this subject he describes a typical case of the ambitious student who is so often the victim of the strenuous school life:—

"She hurries home from school, is never late, takes a few minutes of outdoor play because some one else has prescribed it, runs home, curls up, and studies hard till the evening meal. This meal she engulfs in the shortest possible time, slips off her chair, and is at her book again. She is the conscientious pupil, and studies until some one insists on her going to bed. . . . This audience can easily imagine several physiological functions impaired by worry and haste, and some daily needs possibly postponed till Saturday and Sunday. They will wonder where the dweller in crowded districts may, in such strenuous life, snatch a few hours of tranquil, daily recreation in outdoor sunlight. They may wonder how the nerves in this strenuous existence are to be daily completely nourished and rested. Alas! such nerves are neither rested nor nourished, and they fall daily further into arrears. They may drag on till early spring accounting. In March is the Feast of St. Vitus.

"It is well to reflect on the critical physiological changes which our little student between eight and thirteen years

of age is undergoing. She is manufacturing rapidly new cells; she is building great additions in bone, muscle, and glands; she is developing, training and disciplining her cerebrospinal and sympathetic systems; she is changing her milk teeth for tearers and grinders, preparing for heartier food. The adolescent girl is further developing a new function; is passing from infant life to maturity; is experiencing a change of such critical magnitude that all nature appeals to the generous impulses of human protectors to lighten her burdens, to safeguard the best interests of the budding woman and future mother."

Is This Description True?

In the article cited above, Dr. Northrup has described so ably and fittingly the neurasthenic high-school girl that we feel justified in continuing the quotation at greater length. He says:—

"Do not put the subject away with the thought that the story of the overworked and under-nourished growing girl belongs only to a big city, to the tenements, and to the ignorant. Would it were limited to the last named; for they are most teachable and quick to reform. If you look to your choicest families you will often find them getting up late, that breakfast is late, that the father rubs his swollen eyes and scolds between his morning paper and his coffee because of this disagreeable rush and haste. His last night's nerves are disturbed by his child's early morning start. You will agree with me that in many of your most intelligent families the child's life and duties are not the first consideration of the mother or father. The girl begins her first strenuous life in unsympathetic surroundings, gets up a high degree of momentum in the inertia. Only in Wall Street will nerves again be found so thoroughly

a-tingle. If this be the case with our best families, how much more is it true of the crowded tenements?"

What is the Remedy?

Finally, after a further description of how the over-strenuous school-girl brings on her alarming case of nervous excitement, Dr. Northrup suggests a number of very sensible remedies in the following paragraphs:—

"Not one physician here present but can easily recall cases in which the girl, after six hours of school, practices one or two hours on the piano, goes to dancing-school twice a week, has some added lesson at intervals. On Saturdays there are children's parties, matinees, and often children's excursions for concerted studies of this or that. All these are well enough, but they leave the girl scarcely any time for relaxation and outdoor loitering or light exercise. From the first days of the term she has insufficient sleep, becomes deeper and deeper in debt to it, as a consequence of becoming more and more nervous, more intense, irritable, impatient. . . .

"The subject of school hygiene is large, and I have purposely refrained from attacking it as a whole. Much is being thought out in the line of ventilation, air space for each pupil, and the like. My special interest is that of providing roof-gardens, where the children can play games in an upper air comparatively free from dust, from dangers of collision and accident of the street, and from the contact of vicious and unclean passers; or worse, those who do not pass—loafers.

"The subject of dividing the time, so that the youngest children shall have short consecutive hours and frequent intervals of air and exercise needs consideration. This is now under collective investigation. In large cities where there is choice of two evils it is often better to corral the

small children frequently and briefly than to leave them to roll in tenement halls or play under feet in crowded and squalid thoroughfares. . . .

"In many families there is a habit of sitting up late. . . . Children either sit up with the adults; or, if they go to bed, their early sleep is disturbed because of bright lights, noise and confusion. The family physician, in fathoming the causes of failing health, may well inquire among the details of daily life for explanation. . . . Further causes of worry to the child are the indiscreet conversations of the parents. At breakfast the disgruntled father utters a chance remark that the family is rapidly nearing the poorhouse, that all is lost. Having uttered it, he goes out into the open air, humming 'Annie Rooney,' and quite forgets what he has said. Not so his little girl. The unmeaning remark sinks into her mind, she broods over it, her breakfast does not digest, she furtively weeps, and at night sobs herself to sleep. This needless apprehension arises from a thoughtless remark which adults would entirely understand."

Choice of a High-School Course

The last few years have witnessed marked changes and differentiations in the high-school course of study. At the beginning of the twentieth century there was as a rule only one secondary course of study available for young people, and that consisted of a traditional arrangement of Latin, mathematics, literature, and a smattering of abstract science. But the new high school is succeeding more and more each year in making itself what it pretends to be, namely, an institution for the whole people. Instead of one course as formerly there are now many courses, each one arranged to suit the needs of some class of society.

In consideration of what has just been stated the parent cannot reasonably be satisfied with having merely sent his daughter to be enrolled in the high school. He must help her decide what course to pursue, and in doing this he must consult first her individual taste and disposition, and second, her probable destiny as a full grown woman. No matter how attractive the place, how able the instructor, and how well-equipped the school, the young woman will not make satisfactory advancement in her classes unless she be allowed to pursue some course that appeals enticingly to her inherent interests and desires.

What of Domestic Mindedness?

It is probably a very serious error to assume that every healthy minded young woman is instinctively desirous of taking up a course leading toward domestic life. Although probably the great majority of them incline more or less strongly and even fondly toward some phase of the home-making occupation, it has been proved beyond a doubt that a considerable number are not instinctively so domestic minded. In his survey of the question of a prospective vocation for young women, the author has had occasion to question in a systematic way several hundred girls. A small number of these, perhaps five per cent, have given assurance that their inherent tastes never have been of a domestic type; and yet these girls have always been sound and well physically and mentally. A typical case of the type of young woman here under consideration was that of a twenty-year-old college sophomore girl who thus far had resisted all the persuasive efforts of her parents and friends to incline her training course toward one of domesticity. At least, at that stage of her development she was still firmly set in her purpose to work out a non-domestic, independent career. Very probably to

force such a girl to take up the home life would be little short of calamitous; and also very probably the carrying out of her native bent and determination was the only certain means of making her life a happy and successful one.

The Course in Household Science and Art

Notwithstanding what we have stated immediately above, every normal girl should most probably have an opportunity to perfect herself in household science and art. A wide and careful observation of growing girls of all ages brings conclusive evidence that the great majority of them begin in early childhood to show an inherent interest in the affairs of the household. If turned loose and allowed to follow their own inclinations, their play and make-believe activities nearly always confirm this statement.

But when confronted with the taking up of a high-school course in domestic science, the young girl may show an adverse disposition which has its history, not in her inherent nature but in the fact that she has been more or less spoiled. If at fourteen years of age the girl has thus far never been trained in the simplest household tasks; if she has always been surrounded by servants and others who have been ever ready to baby her and satisfy her whims; if she has been taught to believe that household industry is degrading and beneath one of her station—in case of one or all of these acquired dispositions, the school girl may assume a very firm adverse attitude toward the course in home economy.

Now, if the parent of such a girl as that described immediately above feels satisfied that his daughter will find her best life interest through the stimulating influence of a course in household economy, he may find it both

SHE IS JUST AS MUCH AT HOME IN THE CLASS ROOM AS AT THE PIANO

advisable and practicable to take the girl to a school where this particular kind of training is emphasized above all others and where to pursue such a course will be the popular thing to do. Many a young girl has had her entire life transformed through such a change of place as the one here recommended. In the new and well-selected school of domestic training the adolescent girl really discovers another self than that upon which her attention has been fixed, and she soon makes out a new and enticing ideal for her future life.

Common-Sense Instruction

It is an easy matter to assemble a group of "high minded" and ambitious high-school girls in a class to be instructed in fudge making and presiding at a pink tea. Moreover, these forms of instruction may be exceedingly important, but they are unquestionably the finishing rather than the beginning part in a course of domestic economy. But we take it that the serious-minded parent of the adolescent girl is anxious to have the daughter learn first of all the plain, simple household duties. Plain cooking, plain sewing, plain serving, and plain everyday living—these ordinary matters very probably constitute a fundamental part of the acceptable high-school course for nearly all young girls. And once the ordinary girl has had her life well defined and grounded in the principles of these common things she has certainly made all the necessary beginnings of a beautiful and happy career.

Yes, there is ample room for music and poetry and flowers and fudge parties and pink teas for the girl who has been trained and grounded in plain, ordinary domesticity. And what is better, after such a fundamental course in household economy there accrues to the girl having mastered the course such a sense of inner worth,

such a feeling of poise and self-supremacy, such a direct means of detecting and knowing and recognizing the true worth of character in others, that her entire future gives promise of becoming one of great joy and satisfaction.

The Vocation not Overlooked

We shall not overlook the very important matter of directing the growing girl toward the best available life occupation. An entire division of this volume is to be devoted to that particular matter. Neither have we overlooked those other important affairs that grow out of the instinctive disposition for play and sociability. These, too, will have ample space for treatment. For the present, however, our interest is centered upon two aspects of the high-school girl's training: first, the directing of her experiences along lines suggested by her instinctive desires and dispositions; and second, the discussion of those problems which arise in practically all the high schools and vex and perplex both parents and teachers.

We can scarcely over-emphasize the distinctive point of view and method of this volume. It is this: To find what is inherent in the young girl's nature at every single stage of her development and to direct her training along the ways suggested by this instinctive type of prompting. The author's faith in the ordinary girl—and that means practically all of the girls—is very deep and abiding. But it is his understanding that this faith in the inherent sublimity of the life of the common girl can be actualized only through the application of sane and well thought-out courses of training to every stage of her growth. Play, industry, sociability, vocational adjustment, service of one's fellows and of the Supreme Being—these are the great ideals of training for any common life; and they are

great because of the significant fact that they are expressions of the inherent nature of the human individual. So, if the reader will bear with us to a greater length, we shall now go back to a further consideration of our chapter topic.

The High School may not Fit

A careful inquiry into the whole situation may satisfy the parent that it is inadvisable to send the daughter to the local high school or to any other institution of its class. But such a decision is most certainly a serious one and perhaps it should not be made until after expert advice has been consulted. The parent who is seriously in doubt as to the best thing to do next in the training of his adolescent daughter might receive very valuable counsel if he should write a brief sketch of the case and present this outline to such a high authority as Dr. G. Stanley Hall, and ask for expert opinion. Many high-school girls dislike some part of the prescribed course of study, while not a few of them resent certain text-book subjects to the point of quitting the institution as an alternative for pursuing such courses. Therefore, it is imperative that the parent and teacher co-operate in bringing about a pleasing adjustment of the girl to her high-school course. Her instincts and desires are now so strong as not safely to permit of any violence being done them through the medium of an artificial and enforced course of learning. If there be in the curriculum many subjects that are extremely distasteful to the adolescent girl, probably it will be advisable to have her withdraw from the institution and pursue a short course in some vocational-training school elsewhere. The vocational school for girls will be described in a chapter to follow.

Democracy in the High School

As stated above, the adolescent period of the girl is distinctively one of social awakening. It is what the author has called the first "who's who" period of social development. The inner, secret mind activities of the girl are now predominantly social. This inherent tendency toward sociability has its correlate in a number of most significant organic changes. The girl is entering the bright bloom of womanhood. The sex organs are assuming their full mature forms. The strong, fresh current of new blood is coursing through the organism; strong psychic feelings now pervade the entire being; many of the thought processes are now such as make all things new. These are all parts of those great living processes which constitute a most interesting epoch in the miracle of life. Verily, the world might worship here at this great shrine of the adolescent awakening; for all of its song and its poetry, all of its sorrow and its tragedy, all of its beauty and its sublimity are traceable either directly or indirectly to this one mighty divine source! So let us go reverently as we proceed to give the adolescent girl counsel and direction for passing through this exhilarating course of mystery and divinity. Let us go to her rather as a learner and interpreter, than as one who would drive and compel her. Appreciating then as we do the point of view and the instinctive nature of the adolescent girl; knowing as we certainly must that her native and unspoiled tendency is to meet all on a common level of sociability, let us see what might be done to preserve this beautiful spirit of democracy during her high-school career. And as we approach our new task let us expect to find at first not a little that is crude and unrefined in the natural conduct of the young girl.

The Spirit of Democracy

In the last paragraph above, use was made of the word "unspoiled." Those who have studied human life at its fountain source are inclined more and more to the belief that children are thoroughly democratic in their first social tendencies. They are instinctively fond of playmates but naturally give little or no heed to the social rank of the other children. The little daughter of the ruler of the empire or of the money king will play fondly and innocently with the children of the slums and alleys until the distinctions of dress and manners have been pointed out to her. One by one the flaws and imperfections in the character and adornment of her playmates may be made known by the parents and at length she will have acquired a body of social sentiment making her conscious of her particular rank. Social distinctions are acquired more readily by some than by others but probably all have to be taught how to make them.

Now, it is not the purpose of the author to urge that there is naturally only one social rank. It is not his purpose to recommend that the parents try to make the growing daughter continue to be a free and open associate of all ranks and classes of society. Social sympathy and genuine good will to all is rather the goal of our instruction here. So, if the high-school girl has thus far been allowed to meet and greet all classes freely; if she has been taught to be courteous and kind to all; if she has been trained and disciplined through the performance of the ordinary household industry best suited to each year of her age thus far; if she has been taught to understand and to appreciate the full advantage of a genuine character, she will now be inclined toward democratic conduct in the high school.

So the beginnings of a substantial democratic character have in reality already been made before the high-school period is reached, and the process of training from that period on consists chiefly in giving the right sort of home counsel. The home problem here is largely one of interpretation. The daughter comes home with gossip about her school. She naturally has much more to say about the social conduct in the school than she has about the lesson topics. The parents' chief part in the conversation is that of reminding the daughter—in indirect ways, of course—of the very great value of a genuine character within. For, after all, it is not so much the matter of what other girls say and do as it is a question of what our own daughter is in point of personal worth.

The Discipline in One Home

In the restrictive part of a city of about 250,000 people there stands a beautiful residence which must have cost $40,000 or more. The place covers half a city block and has all the ideal attractive appointments; as, shaded lawn, flower gardens, servants, automobiles, expensive inside furnishings, and the like. The occupants of this home consisted recently of the parents and three daughters, two of the latter in high school and an older one at college. The eldest child, a son, was married and gone. In spite of every suggestion of wealth and refinement, the father and mother of this family had somehow succeeded in inculcating a very rare spirit of democracy among their children. The mother's account of the affair is substantially as follows:—

"Yes, we have always believed in democracy. Mr. B— and I were both born and reared in very modest families, and we were taught from the beginning to earn our way

through hard work. These early-day lessons have perhaps helped us very much in the training of our own children. We have always required our children to do an honest amount of work. Our boy, during his growing years, raised a garden and took care of a horse and a cow. We taught him to buy and sell and how to save a part of his money and how to invest a part in his own affairs. He is now succeeding very well in business.

"The girls have been trained in practically the same way as the boy. They have had instruction in every part of the home work, from plain kitchen scrubbing to fancy dining-room serving. Any one of the three can prepare a first-class meal and serve it to any kind of company. Our girls have never been over-dressed. We have always believed extravagant dressing to be wasteful as well as ruinous to character. We do not allow the girls to think of wearing anything other than plain and simple garments at school, the expense of which could be met by any parents who can afford to send their daughters to high school at all.

"The girls have never given us much trouble about their social affairs at the high school. We desire to have them mingle with all of their classmates on equal terms, and to make their social distinction not on the basis of wealth and clothes, but merely on a basis of personal worth of character. One of the chums of our youngest girl is the daughter of a hardware clerk who lives in a four-room rented cottage. The next older daughter has close friendships with a number of girls of about the same financial rating. It has always been my personal opinion that over-dressing and too much home leisure are the chief causes of the foolish aristocracy that so often breaks out in the high school. But our girls have suffered from none of these faults."

The High-School Secret Society

The secret organization has become such a perplexing problem of the high school as to assume the dimension of a nation-wide issue. Just now, while we write, this very matter is seriously disturbing the peace of a middle-western city. A rule of the school board forbids membership in any secret society on the part of the high-school pupils. A large number of the boys and girls of the school have just been found guilty of violating the rule and have been expelled. The affair is getting into the courts. Large sums are being asked as damages for defamation of character. And so the merry war goes on in this city, very much as has been the case in other cities and towns.

Something is radically wrong here. There must be some understandable cause for the bitter contention that has been growing out of this high-school secret society in all parts of the country. Many of the states have passed legislative acts forbidding such societies. A very large number of the boards of education of the cities have placed heavy restrictions and penalties upon the same type of organization. Again and again the matter has been carried into the courts; and in every case known to the author of this volume the decision has been rendered in favor of the school authorities, and against the contention of the high-school pupils. Worst of all, the good name and the efficiency of the high school have been very much jeopardized.

Keep the Daughter Out of It

The large amount of recent inquiry and discussion regarding the matter of the high-school secret society brings overwhelming evidence in favor of keeping the daughter out of such an organization. There doubtless are some few

advantages to be derived from the membership; but all things considered, the disadvantages are unquestionably much greater.

A careful examination of the personnel of the most active leaders in the high-school secret society reveals an interesting situation. These leaders are very often constituted of the boys and girls who have had much leisure and home spoiling, who have received too much and given too little. They are often those youths who have not been taught to soil their hands in plain work and industry, and who have been made to believe that they are being trained away from earnest toil and service toward places of ease and supremacy. Too often they have been imbued with the thought that there are comparatively few attractive people in the world and that these belong to a special class; that this class has a kind of inherent right to be at the top and to rule and to walk over the rights and feelings of the common people. False notions concerning not only industry, but also wealth, clothes, and society lie at the bottom of this unending contention over the high-school secret society.

The parents may easily train their daughter to experience kindly feelings and sympathy for all classes in the high school. The girl may have her chums and her select groups for this and that affair, and yet, meet all who are worthy of such treatment on terms of a common level of good will and cordiality. Thus she will learn to believe that the best things in life should be and rightfully are common property; that there is nothing so especially good and rare that needs to be taken secretly into the possession of a few where it may be kept away out of the reach of the many. No, let us believe once for all that if the secret-society problem in the American high school is ever to be solved permanently the parents, and not the

teachers and the board of education, will solve it. The inculcation of the spirit of work and industry and of the spirit of plain, wholesome democracy, and all this in the school of home training—such will prove to be the method of success; and great, indeed, will be the final gain for common humanity.

The High-School Girl's Clothes

Being as they are in the first exuberant social period of life, high-school girls are naturally very sensitive as to the kind and quality of their personal adornment. Not a little will be written upon the question of the girl's wearing apparel in a chapter to follow. Suffice it to say here that the rule of training outlined in the quotation from the mother mentioned above may be regarded as the only sound and commendable one.

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CHAPTER VI

SENDING THE DAUGHTER TO COLLEGE

With an overflowing measure of physical strength, with a radiant hope set high on the ideals of the future, with a secret sense of the charms peculiar to the first full bloom of womanhood, the typical freshman college girl ranks in a class by herself. Moreover, we might as well admit that the college girl is here to stay and that her tribe is likely to go on steadily increasing. Statistics widely gathered indicate that college attendance is not necessarily destructive to her health, that such experience, while it tends to defer the day of her marriage and to reduce the number of her offspring, greatly increases her opportunities for marrying well. Her means of independent self-support, though at best very much limited, are also much enhanced through higher education.

Choosing the Right Institution

Of the many present-day forms of higher institutions of learning which admit women to their halls, the so-called co-educational school is apparently destined to assume the leading place. And well it may; for the scriptural saying that it is not good for man to be alone applies with equal significance to young women at college. That is to say, our modern society is inclining more and more to a general and free association of the sexes. The lower grades of the public schools are now thoroughly committed to the practice of educating the boys and girls in the same class room. Likewise, the standard high schools of the

country receive the two sexes on equal terms, but segregate them in a number of the classes, giving each division the forms of instruction peculiar to its needs. While a few of the great colleges of the country—Harvard being a notable example—are still closed to women, the great majority of these institutions now provide a curriculum admitting of a three-fold arrangement as follows: (1) A large number of general and cultural courses open alike to both sexes and under the same instruction; (2) technical and special courses intended to prepare men for their appointed vocations; (3) special and separate courses suited to the needs and natures of women. In an institution of this sort the sexes usually mingle on free and open terms of sociability and friendship. Now, this last stated fact counts for very much in the life of the man or woman to be, as we shall try to indicate.

There are a few parents who so misjudge their children as to believe that an exclusive school for young women, in some isolated, out of the way place, will cause their daughter to forget her passionate fondness for the society of young men and to settle down as a sober-minded work-a-day member of the social community. But in the opinion of the author this plan is a very poor one to follow. A reconstructed and safe-guarded society at the co-educational school is better for bringing out a rightly balanced personality than is the exclusive institution. So we believe, and the discussion to follow will give suggestions for the social direction of the college girl.

Selecting the Course of Study

As was recommended for the high-school girl, so is it now urged in behalf of the college girl, that she be given every reasonable opportunity to pursue a course in the household sciences and arts. In a graduating class at the

Kansas State Agricultural College in which there were seventy-five women, seventy finished the course in domestic science and art, and five the course in general science. This is a ratio of one to fourteen, and it is probably a fair index of the ratio that exists in other institutions. A somewhat careful inquiry into the motives and purposes of the girls who pursue the general science course has convinced the author that these girls are not at all eager for the household and home-life occupations. They are as a rule more or less interested in a career that makes for higher scholarship and independent self-support. But these are only exceptions to a general rule among college women, which shows an instinctive interest in the home life. It is a significant fact that the modern course in home economics is preparing so many young women for scientific home management, and the parent who gives his daughter the advantage of such a course should learn to think of her, not as one destined to take up the old-fashioned household drudgery, but rather as one preparing for a place of mastery and supremacy over these things.

Presumably the freshman girl has not yet experienced the awakening of many of her best latent dispositions. She is in every sense a girl, but is by no means a complete woman. While it is advisable to have her take the training in domestic science and art, this work should not constitute all of the course. Many of the institutions offer a so-called short course in domestic economy, but this is intended primarily for mature women, who are either occupying home positions or who are about to do so. The ideal course in homemaking, so far as the girl of freshman age is concerned, is a course which includes many collateral subjects. Advanced history, civics, economics, literature, language, psychology, sociology, music, physical

A FAMILIAR MAY POLE SCENE AT COLLEGE

training—these subjects are all properly related to the ideal college course for young women.

If your daughter does not seem ready or willing to pursue the course in homemaking, then make careful inquiry as to her leading aptitude and interest. She may have a very strong predilection for music, painting, journalism, mathematics, physical science, or teaching. It will prove futile to try to make her what she does not instinctively desire to become. Rather seek to bring out and develop to a higher degree her best inherent abilities. Therefore, choose the course to fit your daughter's nature, but do not turn her undirected into a large institution and expect her naturally to find her way successfully through the most appropriate course of training.

The Danger Period at College

After admitting that we are gradually finding the modern college course a better way to the solution of women's, as well as men's problems, it is none the less true that this way is still attended by many dangers to the character of the student. So it might be well to point out some of the possible errors into which the college girl is prone to fall and, if possible, to suggest a way of escape therefrom.

A few young women are still in the silly age when they first arrive at the college doors. Indeed, it is almost startling to observe the large number of college girls who are still in their middle teens and not yet through with their period of giggling young girlhood—too much undeveloped to judge safely as to what were good to do in respect to their mental, moral, and physical well-being. And then, one wonders if each of these girls has a mother, or at least some capable person who is exerting a subtle, wholesome influence on her life.

Girls mature earlier than boys. The young woman of

eighteen is relatively as well developed mentally and physically as the young man of twenty-one. And then since women's opportunities for obtaining suitable life work are much more limited both in extent and time than are man's, there is apparent necessity for some haste in putting the young woman through her course of college training. Seventeen or eighteen is probably the ideal age for the girl to enter the freshman college class, as this will bring her out at about the age of twenty-one or twenty-two.

A Change in Attitude of Mind

It is exceedingly important that especially the last year of the young woman's life in college should be one of much thought in regard to her future place in society. Indeed, if she continues to be a mere girl during the last course of training she will likely leave the college walls without having properly assimilated the knowledge obtained. Not infrequently girls who receive their college degrees at the age of nineteen or twenty have the peculiar experience of awakening a year or two latter to the thought of what it was all about. "I wish I could take my college course again," said one. "If I could go back for a year or two you would see me doing differently," said another. The foregoing remarks are typical of thousands who were graduated before they became real women, and before their thoughts became instinctively directed toward the larger problems of womanhood. "Home-mindedness" is the significant term that suggests itself here. The young woman who partly forgets the mere fun and frolic of the college society, who reflects deeply and secretly upon her place in life, and who is concerned about what she is to be and to do to prove worthy of that place—this girl, it may be said, is in the right attitude of mind to obtain the

greatest assistance from her senior year in the institution. Home-mindedness is therefore the watchword for the senior girl. We commend this ideal to all parents who are earnestly engaging in the attempt to assist their daughter to make the college life count for most as a preparation for her own future.

Playing Fair with the Freshman Girl

One of the dangers that beset the more or less giddy young freshman girl is this: She is naturally inclined to take up with almost any well-dressed young man who will indicate a desire to know her. Her whole being is so aflame with the onward rush of physical life that the regular work of the class room may not appear to her as a matter of serious consequence. Love is her greatest reality. The society of young men—not necessarily very choice ones—is her greatest delight. And at this time, if ever in her life, she needs a ruler, a kind and sympathetic, but firm and unyielding personality to direct her footsteps aright.

How many good and efficient home mothers fail in their efforts at long-distance government of their daughters at college! So if the absent girl in such a case be young and immature, we can think of nothing better than that the parent arrange for a confidential correspondence with some one of wholesome authority and influence, who knows personally of the daughter's going and coming while in college. Indeed it may be said that every young girl living away from home is in need of a foster-mother. It is hoped that the day is not far distant when college authorities will see fit to select officially a "Mother," in the person of some well-trained, sweet-spirited woman to whom the girls may go with their problems and perplexi-

ties and receive that particular advice and encouragement which any case may require. Such a woman should be an ex-teacher and a mother of children of her own.

Probably the chief difficulty in selecting the "college mother" for your absent daughter is that of finding a woman who possesses the peculiar marks of fitness. For the younger and more frivolous your daughter may be, the greater the need of an associate who is prepared to give sympathetic counsel and advice rather than one who is ready to force her decisions upon the conduct of the young girl. In suggesting this woman adviser for the girl we would not forget the very important principle stated in the beginning of this volume and adhered to, we hope, thus far—the principle that the inner prompting of the young girl's nature is to be the guide and inspiration for her development. Hence, the suitable foster-mother will hang every desire, new motive and incentive somewhere upon the instinctive cravings of the girl student under her protective care. This good adviser will not condemn or blame or otherwise attempt to force her personality directly in the way of the college girl's instinctive purpose. Rather she will use mild persuasion and point the way out to something better and higher than the object pursued by her youthful companion. For example, the college girl is often inclined to be out too much at night and to go into associations that are not highly creditable. The wrong method of dealing with such a case would be to condemn the course openly and to write an alarming letter to the girl's parents. A better way would be to reveal to the erring one a detailed outline of the social course pursued by the best girls in the college. Show how these ideal young women attempt to follow a systematic plan, how they remain at their rooms during the majority of the evenings for study and work, how they are over-

guarded in respect to the choice of their social companions, and the like.

The next step in a better course of procedure for the weak-willed college girl toward a more elevating and stable plane of conduct would be to assist her in finding congenial company at the better places in society. It often matters much as to how the young student gets started in his social experiences. A well-thought-out plan for bringing such a student into social groups that are directed by the church and the young people's Christian organizations is a most commendable affair.

The College Home for Girls

A suitable place for the daughter at college is a matter of extreme importance. The dormitory system for girls seems to be coming more than ever into use of late, and it may be regarded with much favor. The fact that the youthful freshman girl rooms with "one of the best families in town" is no guarantee that this good home environment restrains her properly. It has been shown beyond a doubt that these "best families" usually hesitate to exercise any moral supervision over the girl roomer so long as her conduct does not reflect much public discredit upon their house.

The desirability of a girl's dormitory depends upon its management—whether it be for mere revenue or for the well-being of the whole girl. A small, sanitary dormitory, in charge of a competent, motherly matron, and regulated by the strict enforcement of a set of reasonable rules, is certainly a favorable situation for the frivolous sort of young college girl. Unfortunately the parent cannot be fully assured from the catalogue description of the dormitory and its management whether or not the place is altogether a desirable one as a college home for the daugh-

ter. As a means of emphasizing what was said above—about giving the girl a very careful beginning in her college career—it is here recommended that one of the parents accompany the daughter to the school and assist in securing board and lodgings under the most desirable conditions possible. It is a beautiful thing to witness, that of an innocent and somewhat unpretentious seventeen-year-old freshman girl appearing about the campus for the first few days with her mother as an attendant. Only mothers can know the anxiety of a mother's heart at this time, and those who have witnessed the spoiling of a promising young girlhood through careless college treatment can realize the full measure of responsibility that rests upon all concerned in such a case. So it is well, indeed, for the mother to go to the college with her daughter and live there with her during the first week. Such a thing seals the bond of intimacy between the two, and furnishes a common basis for much of the written correspondence to follow.

The Letters from Home

Probably there is no more beautiful and touching transaction between two members of any family than occurs in case of the correspondence between the daughter at college and the parents at home. More frequently the home correspondent is the mother, but there is no just reason why the father, too, should not participate in this stimulating love-letter affair. "Yes, we miss our girl very much, especially evenings, the time when she is always at her brightest and best among the family at home. But you should read some of the beautiful letters we receive from her. We know that something unusual has happened if there fails to come in the Monday evening mail a letter from Elsie. Really, we did not know

how to appreciate her until she went away to college." Such a testimonial as that quoted above speaks volumes in its ultimate meaning, for it serves as an assurance that the daughter is safe at college and that her progress there is such as to please and inspire all those remaining at home. On the other hand, it may be said that there is something seriously at fault in case the daughter does not send home often and regularly through the mails, a message of love and good cheer. And in case of a permanent correspondence in the course of which love and sympathy and open frankness prevail on the part of both parent and daughter, there is no serious necessity of a well-guarded college home for the girl. The commendable purposes of the student are too well set to require any direction or restraint other than that incident to respectable surroundings.

The College Sorority

The results of a number of inquiries indicate that the sorority house is a safer place for the freshman girl than the fraternity house is for the freshman boy, although both are inadvisable until one has made a worthy record in studentship and morals. Perhaps the worst that can be charged against the college sorority is its tendency to exclusiveness and to build up a caste system and to impose financial and social strains upon its members.

The sentiment of this volume is intended to be distinctly democratic. Although it must be admitted that every girl will naturally have her little group of confidential friends and companions, there is no very just reason why these should go aside and shut themselves in and bind one another into a group with pledges of secrecy. Indeed, goodness and beauty lose their very essence if we try to take them for our own selfish purposes and seclude them from the eyes of the others. Is it not true in a sense that

the good things, this highly prized stock of secret pledges and purposes which supposedly binds the members of the sorority together—is it not true that these precious things would grow even more precious were they extended openly as a gracious gift to all who might wish them? Our chief objection to the sorority is that it is both ungenerous and undemocratic. It does not intend to offend the sensibilities of the girls who are not included within its little coterie, but as a matter of actual practice it does this very thing in a thousand-and-one instances during the course of the college year.

No, the foregoing statement is not intended as a word of condemnation for the sorority, but it is admittedly intended as a word of admonition to the parent. Keep your daughter out of the sorority, if you can. Make her democratic and generous-hearted, responding kindly and affectionately in thought of all whom she may meet on the campus or off of it. Say to her that you mean to have her become a beautiful companion and social servant of all the divisions and classes of society, rather than of any one of these.

Health-Impairing Training and Exercise

Considering the outside duties that claim the girl's time, the college career as a whole imposes many strains upon her health. While statisticians have figured it out that a young woman in college is as healthy in the average case as her non-attending sister—and she is probably much more so at the time of beginning her course—her health is often impaired during the four-year period of academic work. Hence the necessity of extreme caution in reference to overburdening the young woman student.

It is not to be disputed that some of the most earnest and worthy college girls need protection against self-

imposed over-strains. They try to carry too heavy an assignment, and also to perform too many extra duties. In the first place, the class work assigned is such as to occupy about all the waking hours of the day, if done well. Then, on top of this are piled the dance or party once a week, the literary society, the athletic work, the Young Women's Christian Association meeting and committee work, attendance upon the lecture course, and a hundred and one smaller duties pertaining to the care of the person and the clothes.

Under the stress of all the foregoing rush and hurry something must naturally break, and the physical health is not unusually the victim. From all outward appearances, the mid-week party, especially the dancing party, is hard on college girls. As a result of the tax on the physical strength, many young women are compelled to stay away from classes the day following. On the second day they return pale and wan and absent-minded. College authorities should insist that these parties be confined to the end of the week, so that time may be allowed for recovery. But it is not so much any certain one of the matters named as it is the sum of them that breaks down the physique and brings on mental distraction. Worst of all, many good girls are utterly unable to protect themselves against the strain of the multitude of demands upon their time. So, it is unquestionably the duty of the college authorities and the parents to see that proper restraints and regulations are operative in the matter.

Shall the Young Woman Earn Her Way

For thirteen years past the author has been observing closely the efforts of a considerable number of young women college students who earn their way wholly or in part while pursuing the course. As a rule, the attempt of

the young woman wholly to pay her own way through college is a more or less hazardous affair. Some few accomplish this undertaking and come out stronger and more triumphant because of the rigorous discipline connected therewith, but in regard to the majority a report so favorable cannot be given. Unfortunately in many of the instances of young women working their way the parents are amply able to pay all the college expense but are not considerate enough to do so. Ignorance, penuriousness, and a false opinion as to what the college training of a young woman really means, may be attributed as causes of the parental mistreatment here.

Let not our position be misunderstood regarding the matter of the college girl earning her way. It is this: If the father is amply able to supply the necessary means for his daughter's college training and neglects to do so, some one should have the courage to take him to task about the matter. An interesting and blame-worthy case illustrative of the point here is that of a dry-goods merchant, worth perhaps a hundred thousand dollars and prosperous to the point of being entirely free from indebtedness. The family of which he was head was rearing four daughters. The father contended that a daughter should earn her own way after reaching the high school age. He himself had done so from boyhood. He required his daughters to earn enough for their spending money and some extra clothing while in the high school and announced the policy of requiring them to make their own way through college, if they wished to attend. These girls proved to be most courageous. The eldest struggled through her four-year course in five years, but she come out broken in health from the over-strain of doing a double combined duty of college work and housework. She was also much broken in spirit because of the fact that she

was forced again and again to slip back and to be graduated a year behind her own classmates. The second daughter tried the unsupported college career for one year and gave it up, being forced to take a rather menial position for self-support. This was really a pitiable and aggravating case and the more so because of the father's condition and attitude as stated above.

It is often justifiable to arrange matters so that the young woman may earn a part of her college expense money. She may help in some good home as a means of paying for her board and lodging. But as a rule this arrangement should be regarded as the upper limit for self-support of the college young woman. The home helping contract should include a statement as to the amount and time of the service.

One of the most serious consequences of this program of entire self-support on the part of the college girl is this: She is denied nearly all of the privileges of the college society; she loses touch with the young men and young women of her class, and tends to fall into the habit of being sensitive about her appearance and manners in public. Worse than all the foregoing, she is likely to lose what is perhaps the most valuable opportunity of all—that of coming into close acquaintanceship with some good, sensible college man, who in due time may ask her to walk the way of life at his side. No, if it can at all be avoided, do not permit the young daughter to attempt to earn all the money necessary for supporting her during her four years' stay at the institution.

Other Topics to Follow

There are many other important topics touching the life of the college girl which might well be discussed in this connection. However, it seems advisable to carry these

subjects over and consider them at full length in the chapters on social and vocational training. This we shall do.

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PART TWO

SOCIAL TRAINING

CHAPTER VII

TEACHING THE GIRL TO PLAY

Slowly the entire world is coming to an understanding of the great meaning and significance of the play activities of childhood. More than that, there is an increasing tendency toward a fuller realization of the necessity for some forms of play and recreation for adults of all ages. While this book was being written the newspapers gave an account of a play party for the aged and on this occasion no one under eighty years of age was invited. Thirty of these "boys and girls," averaging eighty-four years of age, came together and had a good time. So it may be said that we are living in an era when all the activities which help to unfold childhood and to rejuvenate old age are being put into actual practice.

Games must be Taught

"Children inherit the play spirit, but they do not inherit specific games any more that they do the Lord's Prayer." These were the words of Dr. Richard Cabot in addressing the National Play Congress assembled at Richmond, Va. The speaker went on to explain how America has been over-emphasizing the serious ideals of work and profit and well-nigh neglecting the ideals of general character unfoldment. There must be teaching, leadership, and every sort of opportunity for game playing among the children and youths of the country. So this able speaker contended. The principle stated in the quotation above is a very difficult one for parents to under-

stand; that is, the principle that children do not instinctively know how to play the specific games. They must be taught these things through the application of the same general methods as are used in the schoolroom. You may turn the child loose among the books and incidentally show him a few pictures and help him to understand a few minor affairs that may appeal to his thought as he attempts to read. This would be about as adequate instruction in book learning as we have been giving the children in their play activities. So we would urge the parents to make a plan for the complete life of their little daughter, arranging as specifically for the play activities as they do for the school-book instruction. What devices, apparatus, and forms of direction are necessary for instructing the child in a full course in play?—this is the ideal way to put the question. A full and complete answer to this question will mean the drawing up of a plan, and this will be followed by small expenditures of time and money in putting the home in proper condition for the child's play activities.

Play for the Sake of Life

Are some doubting why there should be all of this serious thought in reference to the play of the little girl? Are some excusing their indifference to this problem with the thought that the child is already very happy and therefore needs no better indulgence of the spirit than she now enjoys? To ask these questions is to imply a misunderstanding of the whole affair. Play is not merely for fun; it is also for life, and health, and strength, and the abundance of power and supremacy over everyday affairs. True, a child will be happy if he is physically well and running loose anywhere. It is his nature to be happy and

joyous. But this joyousness must be given a large variety of expression so that out of its natural incentives there shall accrue to the growing child a large fund of knowledge and an ever increasing and complex mode of adjustment to society.

The play activities of the child may go on fairly well for a part of the time even though he be isolated from his fellows. But play is, first of all, a social and a socializing affair. It is not thought of by the child as merely for his own sake but rather for the sake of himself and his playmates acting together. So with your little girl, she may play alone with considerable profit during a portion of the time. But it will be a serious handicap to her to be compelled to play at all times alone, or even with adult companions. The companionship of other children will bring out a new and most interesting aspect of your little daughter's personality. Therefore, if there be not other children in the family, go among the neighbors and borrow some. Or, lend your own child for certain hours of the day to the families that have children of nearly her own age, in order that all may play together co-operatively. The child that grows up a recluse in its play activities will very probably remain such to the end of life.

A Neighborhood Play-house

Standing back of a modest dwelling in a thickly inhabited neighborhood of a country town there is a playhouse which may seem worthy of description. At this home there are three small boys, and the father of these boys conceived the idea of making a play center for all the children of the neighborhood. Within this particular play zone there are perhaps fifteen or twenty small boys and girls, and they are invited to come together freely at

this place and participate in the enjoyment of juvenile play and sociability.

The play-house referred to above is little more than an open shed twelve by twenty feet in dimensions, and standing perhaps ten feet to the eaves. There is a flat comb roof to keep off the beating rays of the noon-day sun and to carry off the heaviest part of the rain. The sides of the structure are covered all over, excepting the door space, with a very heavy wire woven in large square meshes. Trailing vines are climbing up the wire on the outside, and the happy children scale up its strands on the inside. The base of the building is boxed with 2 x 8 lumber and then filled with clean sand. Within there are two or three baby swings; a large iron ring the dimension of a barrel hoop suspended in the air for acrobatic use; and an old hammock or two; some children's chairs, settees for adults, sand diggers, and other such bric-a-brac.

At this children's play-house the little ones of the neighborhood assemble daily. A community sentiment has grown up about the place, and the little boys and girls are learning to understand one another. They know how to take their turn at the swing and in the use of the other things. They know how to help a childish playmate to get into the game and enjoy his part of the spontaneous exercises. There is little or no trouble or mischievous conduct among the children because of the fact that they are so happily engaged in playing together. The man who conceived of this neighborhood play center was heard to say, "This is the most valuable as well as the most interesting part of my home. It is more than that. It is my belief that this play-house is as good a business investment as I could possibly make in the interest of the education and the development of my children."

A RACE IS THE THING DURING THE ATHLETIC AGE

A Department of Play

Every home in which there are growing children should have its department of play and recreation. Our national government has its departments of work—of commerce and labor—but as yet its closest recognition of play is manifested through certain bureaus which touch incidentally the play problems of the young. A very active and efficient Bureau of Education is making some researches and is distributing some instructive literature touching these new socializing affairs. A Children's Bureau, more recently organized, began its labors by a study of the physical conditions of the children of the county, but the play activities will doubtless receive its attention in due time. In any event the county at large is apparently entering upon a great era of play and recreation of the kind that builds up and enriches the common personality. Millions of dollars are going into this movement and whole city blocks are being devoted to its purposes, to say nothing of the time, the patient thought and the other forms of human endeavor which it all represents.

Hence it is becoming every year more imperative that right-minded parents give their children the forms of home training best suited for fitting this coming generation into the new social demands of the country. A "children's hour" in the home, a well-thought-out home program of play training, a variety of apparatus suited to the character of the child—these phrases suggest strongly the parental duty in the matter under consideration. And just as the well-managed home has had its department of work, of buying, of marketing, of bookkeeping, and the like; so must there now be a department of play and recreation, for the children, the parents and all.

The Baby Girl's Playthings

From the time she is old enough to grasp an object in her tiny hand the baby girl deserves more than a casual thought in the selection of her playthings. At first there is a call for something suitable for going into the little mouth. Sweet and pretty though she is, your infant daughter will seize upon such an object as a bone taken from the cat quite as eagerly as she will open her mouth to receive the daintiest and most sanitary plaything.

For the mere infant cooing in the crib the play activities should be those prompted by the child's own spontaneity and not the rough handling that fond admirers so often wish to give. To take the little soft body in coarse hands, throw it into the air, roll it upon the lap—this sort of treatment, if continued, will slowly kill even a kitten with all of its nine lives. Then, why should a more delicate infant be subjected to such ill treatment? Permanent physical impairments are often the price of such folly; so any good authority on the health of the child will contend.

For several weeks after the play instinct begins to assert itself, therefore, the baby girl will play chiefly in the natural position of reclining on the back, with the tiny hands and feet as free as possible for striking and kicking. A hard rubber rattle with ring on one end for chewing, gives the little right hand a form of exhilarating exercise. A pillow or soft pad for the little pink feet to strike against, will allow for another form of joy-producing and body-building activity. The child of this pillow-kicking age will soon learn to take its periodical romp, if the caretaker will faithfully continue the practice of removing the stockings and of otherwise freeing the body for the occasion.

Give the wriggling baby daughter lying in her crib something to do; for example, as follows: Suspend a large,

bright colored, light weight ball from a hook on the wall so that the ball will be in reach of the baby hand, and when struck will roll back and forth along the wall. By another arrangement the ball may be made to slip up and down on the wall in response to the baby's tugging at a rubber ring, suspended within reach from the opposite end of the cord. Change, movement and variety are the watchwords here. Do not expect the child to learn from or be long satisfied with a single form of plaything, no matter how perfectly that may supply the need for a short time. Change from one object to another frequently; see that movement is a prominent feature of each toy; and provide for a full variety of objects. It is little short of cruel—to say nothing of the possible menace to health—to keep the child chewing away nervously at an old unsanitary nipple, when it ought to be playing.

Play for the Big Baby

How soon the infant toys grow out of date and must take their place with the "things in the bottom drawer." In turn there must be provided other objects to delight and train the little one. During the earlier months there is little difference in the play interests and activities of boys and girls. One of the first healthful devices for the child at about the first walking stage is a baby swing. The father may make this plaything as follows:—

Pierce the corners of a light pine board one foot square with quarter-inch holes. This is the seat. Pierce with holes of same size the ends of four one-foot lengths of broom handles, or the same lengths of inch-by-inch pine. These are the side rests and the back and front of the swing body. As posts to support these side rests for the arms, secure four earthenware wire insulators each four inches long, and such as electricians use. Cut two quarter-

inch ropes each twelve and one-half feet long, passing the four ends through the holes in the side and front rests, then through the insulators, then through the holes in the seat, and tie knots in the ends underneath. Now, each side rope for suspending the swing is in a single piece. Draw the side strands together very evenly—being careful to have the seat level—and tie the two together in a single loop knot about one foot from the point of suspension. Screw hooks costing two for a nickle and fastened in the door casing above will finish the equipment. It will require little longer to make this swing than it does to describe it, and such a plaything will delight and develop the baby girl for many a day.

Of course the little girl must have a sand box. One about six inches deep and two feet by three feet in its other dimensions, will suffice. Then, procure a hundred pounds or more of sand, a sand digger, some tin cups, and the like, and you have the nucleus of a social center for two or three baby girls. Little girls are very fond of playing in groups. The thoughtful parent will devise many simple schemes for bringing the children of the neighborhood together for a few moments of exhilaratory exercise. For example, here is one: Attach a light rope twelve or fifteen feet in length to a stake driven in the center of the lawn, thus allowing room for the child to take the outer end of the rope and run around in a circle. Show the other little ones how to stand in a circular row facing the rope as it comes, and jumping over it. The height of the leap may be varied in accordance with the size of the children, by having them arranged at different distances from the stake at the center. A few moments of direction will enable half a dozen little ones to participate in this game. Each will be asked to take a turn in carrying the rope and each will be required to keep out of the way of the others,

and in every sense play fair. This game is a very good substitute for jumping the rope and is a much less tax upon the strength of little girls.

Other devices helpful in the play training of the year-old daughter will suggest themselves. Once the parent catches the meaning of such equipment and becomes willing and anxious to supply the need, the necessary inventive ability will manifest itself. Simple home devices, such as any mother or father can make out of the materials at hand, will prove adequate to practically every demand of the child nature. A box of buttons to string on thread; a shoe box with spool wheels, in which dolly may be given a ride; a rag doll for the "little mother" to take to bed with her at night; a pair of scissors with paste and pictures and scrap book; bright colored crepe paper out of which baby may cut simple doll clothes,—these are some of the play materials always ready at hand for service of the little girl.

The Kitchengarden Idea

We are considering play here in its social and socializing aspects. In the use of the simple apparatus described above, the first thought might be that of entertaining the child; but the second one, quite as important, is that of developing the player through social experience. The close observer of child nature will discern that the little one is playing much of the time less in consciousness of the self than of those who are in her company. She wishes to be noticed. Her play movements are to her constantly a test of the appreciation of her associates and an appeal for their comment.

A very substantial and praiseworthy method of developing little girls socially and industrially in one general movement is that of the Kitchengarden, as originated by Miss Emily Huntington in 1876 and now used in many places

throughout the country. Miss Mable Louise Keech has written a very attractive volume entitled, "Training the Little Home Maker," and in this she describes the Kitchen-garden materials and methods. The materials consist of a complete miniature set of furnishings for every part of the home, the entire cost being about $60. The instruction takes the little girls ranging in age from eight to ten years and gives them a two-year course. Songs are a part of the daily program. One distinctive and most commendable feature of the Kitchengarden—"Homegarden" would be a more appropriate name—is its completeness of equipment and its fullness of detail in the matter of practice and instruction.

Lessons in the Kitchengarden

In order to make more apparent the splendid value of such a definite course of training for little girls, let us now quote a few paragraphs from Miss Keech's book. For example, under the subject of table-setting this clear plan proceeds as follows:—

Time: Two class hours, one for teaching lesson as suggested, the other for review, allowing girls to do as much of the work as possible without the instructor's aid.

Materials: Sideboard, table, tablepad, cloth, napkins, dinner set, knives, forks, spoons, glasses, and tea stand.

Preparation and Arrangement of Class: As this is the first lesson, there should be something complete to attract the girls, as they enter the room. The sideboard should be neatly arranged with some of the glass ware and small dishes. Doilies and a few odd dishes add to its attractiveness. Linen and silver should be in the drawer. Have a table near at hand containing the dishes for the lesson, which the sideboard cannot hold, and which, in a home, would be in the cupboard. Place chairs for the class around the dining table, at a distance to allow the girls to work between the table and class.

THE AGE OF ROMANCE CALLS FOR SUCH ACTIVITIES AS THIS

Class at Work: 1. Let the girls note the arrangement of the sideboard, and suggest changes that can be made. Speak of simplicity of arrangement as being good taste. 2. Place pad on table and talk about its uses. 3. Place tablecloth straight, right side up, crease in center of table, ends even. 4. The individual place includes knife, fork, spoons, napkin, glass, salt and pepper, and butter plate. Taste differs in the placing of these pieces, but the following rules should be observed: Place knife with blade toward the left, and napkin with corner at upper right hand. 5. Place cups and saucers. Sugar bowl, cream pitcher, and tea stand at "Mother's place." 6. Place plates, large spoons, and extra knife for serving at "Father's place."

After the lesson in table-setting, comes another quite as definite in sweeping and dusting. The arrangements and equipment for the training are ideal, not a single item is being omitted. Then follows a lesson on daily bed making, another on the weekly changing of the bed, and still another on the care of the invalid's bed. From the important lesson on dishwashing we draw the following suggestive excerpts:—

Materials: Two pans for washing and rinsing; one pan or tray for draining; soap dish containing soap and scouring soap; towels and dishcloths, hemmed and clean; dishes, those used in table setting, also small kitchen utensils. The utensils suggested for the cupboard in the kitchen are too small for this work. A small frying pan, basin, coffee pot, cake tins, etc., such as are used for individual cooking or in Domestic Science classes, will be more practical.

Preparation and Arrangement of Class: A work table may contain the working utensils and the dishes, which should be arranged as if they had just been brought from the dining room. Place the row of chairs facing the table and allow three girls to stand on the opposite side of the table, one to wash and two to wipe the dishes. At the beginning of the second lesson, the table should be just as it was left at the end of the first lesson.

Class at Work: The food will be imaginary, but water and soap should be used and the girls taught to use them carefully.

1. Scrape dishes clean, putting scraps in covered garbage can and good food in refrigerator or cupboard. Pile dishes neatly. Clean crumbs from table. 2. Wash dishes in hot soapsuds, glasses first, then silver, china, and kitchen utensils, cleanest dishes first. 3. Rinse in very hot water, scalding milk dishes. 4. Drain, to prevent towels from becoming wet. 5. Wipe dishes dry, holding them over table so they will not break if dropped. 6. Put in cupboard in orderly piles, those of one size and shape together.

Lessons on washing and ironing clothes, mending and putting away the common garments, polishing silver, repairing furniture, and general house-cleaning follow. Then comes a most interesting lesson on serving, from which we again copy a part.

Materials: Sideboard, side table, four chairs, table, table linen, dishes, tray, tray cloth, crumb brush, and tray.

Preparation and Arrangement of Class: Set table for four with a chair at each place. On a side table, supposed to be in the kitchen, place tray and the dishes which are to be brought in containing imaginary food. Arrange other chairs at a short distance from the table on either side.

(Simple menus for convenience in writing outlines are given, not to be considered as models.)

Class at Work: Breakfast—1st course, fruit. 2d course, cereal. 3d course, creamed potatoes, omelet, toast, coffee.

1. Seat four girls, representing Father, Mother, daughter, and guest, and choose one for waitress. 2. 1st course. The fruit plates may be on the table, when the family take their seats. When fruit is eaten, waitress removes plates, always serving at left of person. Hostess first, guest next, then remainder of family. 2d course. Waitress brings in cereal in small dishes to each person, or sets large dishes in front of Father, passing individual dishes as he serves them. She removes cereal dishes. 3d course. Waitress sets the omelet in front of Father, potatoes at right,

plates at left or in front, and passes plates, as served, to each person. She then brings in the coffee, setting it at Mother's right and serves cups at the right of each person. She passes cream and sugar and toast, keeps glasses filled with water, and looks after needs of each one.

3. Eating. This part of the lesson should not be neglected, for in many homes table etiquette is not taught. With imaginary food, the girls may go through the form of eating, while the instructor observes and carefully corrects any improprieties, such as eating with knives, eating noisily with mouth open, leaving spoon in cup and handles of knife and fork on tablecloth, holding silver awkwardly, etc.

Caretaking of the things in the guest room, the table decorations therein, the furnishing of the complete house, and even the making of pictures,—these are some of the topics of the final lessons in the two-year course.

A School in Every Community

One of the chief difficulties for the parent who is amply able financially and also willing to give the little daughter the ideal course of training in the home, is the lack of time. The hurry and rush of the ordinary home affairs necessarily consume nearly all the hours of the day; and so the taking up of the problems of the children is again and again postponed until the brief opportune period for the instruction is gone forever. However, nearly every well-meaning mother can do some of this excellent work. Perhaps the ideal mode of procedure, considering the hurry and complexity of the other duties, is to keep the little daughter at one side while some of the housework is being done. In such a case the child will not be treated so much as a worker but rather as a social companion for her mother. The conversation will naturally be centered upon the task at hand and always with the thought of leading the child

to perceive what is being done at each turn, and how each movement is executed.

Strange to say, the difference between an efficient homemaker and an inefficient one is made clearly apparent in the difference of their manner in doing such a routine task as washing and drying dishes. The conservation of physical energy and the combined use of the mind and hand are involved here. Watch the movements of the absent-minded, inefficient dishwasher, if you will, and observe most probably that she expends two pounds of energy and some minutes of time where one of each would suffice. The lost motion, the wasted strokes, the circling several times around the plate with the dish cloth after this utensil is actually dry—it is this sort of seemingly trifling thing that finally piles up the score against the inefficient housekeeper. So, from the beginning, the mother will teach her little girl to execute the many hand-and-body movements incident to the work of the household with the greatest of precision and directness. It may seem to be a tedious lesson to impart, but the child is learning here almost wholly through imitation, and the acquired forms of practice are all the while tending to become the beginnings of habits that are to last throughout life.

Sweeping is another type of housework that may be made use of in training the girl to use head and hand together. It must be understood that the child does not think what you are thinking silently but that she merely sees what you are doing openly. She perceives that you are stroking the floor with the broom, but she does not at first understand that you are sweeping the waste materials from the floor, all in a predetermined direction, and that every stroke you make is in accordance with the method that economizes time and energy. Explain! Explain! Explain! And that always in the language of the

child—thus you will teach the little one her specific lesson of household practice.

In closing the discussion of the kitchengarden we would take time to urge once more the necessity of doing every reasonable thing that might lead to the placing of the little girl in a well-equipped institution of this character. Not infrequently it will prove practicable to organize a neighborhood group of mothers for the purpose of establishing a kitchengarden within the reach of all, where their own daughters may be placed in attendance.

LITERATURE ON TEACHING THE GIRL TO PLAY

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The Girl Wanted. Nixon Waterman. Chapter VI, "A Merry Heart." 158 pp. Forbes & Co., Chicago.

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Playground Recreation Association of America, N. Y. Free literature, inexpensive booklets. The following are noteworthy: —

What the Playground Can Do for Girls.

Games Every Child Should Know.

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The Home Playground.

Bright Ideas for Entertaining. Mrs. Herbert B. Linscott. Entire text. 229 pp. George W. Jacobs & Co., Philadelphia.

Folk Festivals. Mary M. Needham. Part II, "The Secret of The Festa." 340 pp. B. W. Heubsch. N. Y.

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Some Great Stories and How to Tell Them. Richard Thomas Wyche. Entire text. 179 pp. Newson & Co., N. Y.

CHAPTER VIII

THE SCHOOL GIRL'S VACATION

The school vacation period lasting three or four months is a time fraught with not a few perplexities and difficulties for the parent who has a growing girl to train. At this time the restraints of the school are withdrawn and the entire problem of directing the child devolves upon the home. Not a few there are who continue the practice of turning the young boy or girl out into the social world unrestrained for the time being with the erroneous opinion that the youthful mind is not essentially in a position for taking on new learning. However, as stated before, the vacation season is a time of intense interest for the young, and one during which some of the fundamental lessons of life are acquired.

Drawing Up a Plan

What we especially urge here is that the thoughtful parent draw up a complete plan for the entire life of his child. Decide what should go into the vacation program as contributive to character and as constituting a part of the permanent personality. Provide that every instinctive interest of this peculiar age shall be met with its suitable experience and supervision. Now, supervision and direction do not necessarily prove to be at all irksome to the child. The author of this book is thoroughly out of patience with the repeated remark that the child winces and smarts under parental association and direction. There are many happy and charming companionships wherein,

for example, the mother and daughter talk habitually and freely about the mutual affairs in which they are interested. As a matter of fact, there is more danger that the child will become overdependent from the fault of too much direction than that she will dislike the close companionship of either of her parents.

So let us sketch a complete plan for the vacation period of the school girl and treat in detail some of the most important features thereof.

Play and Work Related

Play, sociability, work and recreation, all bear an intimate relationship with one another. The author can recommend no successful plan for making the vacation life of the school girl all one of mere play and enjoyment. If one wishes to witness a pathetic instance of the spoiling of a beautiful young girl life, let him visit some of the fashionable resorts and there make a detailed study of the conduct and the character of the dainty and often sickly looking little summer girl whose mother drags her about from post to pillar. They go in search of those so-called sweets which the pleasure resort holds out to thousands who come there to spend their time and money most freely. Whining, cross, vain, selfish, haughty, overbearing, and dissipated,—these are some of the epithets that might be used in description of the poor little frail summer girl. And yet, were she accorded fair treatment, were she trained and disciplined in accordance with a reasonable plan, her life might all the while be radiating sweetness and light rather than darkness and despair.

Poor little, pampered, mistreated summer girl! We do not pity her nearly so much as she deserves. The fault is not in any sense her own, and the means of correction are not in her own hands. Could she be given a well-balanced

program of work and play and social experience and thereby invested with strength of physique, with clearness of mind, with purity of heart, what a storehouse of riches her whole being would become! For what is sweeter, purer or more beautiful than a ten-year-old girl, every element of whose being is unfolding in accordance with nature's own laws. Now, all of this convinces us that if we are to derive any true value out of the play activites of the girl's vacation period we must see that she have a reasonable number of industrial duties to perform.

Work for the Summer Girl

During the writing of this book our thought is constantly of the splendid society to which rightly developed men and women everywhere may attain. We are all the while thinking of the young girl as proceeding by slow steps from one sphere of society to the next larger one. But we wish to have her work as well as play, for if rightly related to her life the work itself will tend to intensify her girlish interests in play and in the other young persons who participate in the play activities with her. Therefore, we feel justified in making the summer program of the school girl about as follows:—

The Seventh Year.

At the age of seven years and after she has spent her first term in the schoolroom, the little girl is usually reasonably strong in physique and healthy in all of her make-up. Her long summer days should be given chiefly to the occupation of play and that as a rule in the company of one or more girls of about her age. But let us assume that the mother is keeping her own house, as millions of other good American women of her class are doing, then little Ethel—so we name the seven-year-old child for conven-

ience—will be called in to perform her round of household duties before the long play hours begin. At seven o'clock in the morning the child is called from her bed. She has already been taught to dress herself in plain attire for the day, to wash her face and hands and comb her hair, preparatory for breakfast at 7:30. After the morning meal is finished the little helper must do her carefully assigned part of the housework whatever that may be. Perhaps for the first few weeks this household duty will consist of carefully clearing away the dishes from the dining table, brushing up the crumbs, putting the dining room in order, and the like. The entire duty will require at one time not to exceed about a half hour; and for the entire day, this and other assigned duties, will never exceed about one hour and a half. The small definite household tasks performed by the little girl with care and precision help to lay within her character the foundation of a beautiful life.

After the household appointments have been attended to it is understood by all concerned that the child is to go to her play, and this last-named occupation is likewise thoughtfully provided for. Of what should the play consist? Let us ask the pulsating heart of the little one herself; if turned loose in the midst of all the interesting play opportunities possible to childhood of her age, what would she choose? Could we answer this we should have a most reliable reply to our question as to what play there might be provided for the child. Little girls seven years of age are naturally fond of playing at house-keeping and caring for their dollies, at least the crude suggestion of a house with its furnishings together with dolls, doll beds and carriages should be included in the equipment; and in the midst of all this we must not overlook the very important matter of the social companionship of at least one

other little girl. And occasionally a small boy or two should be attached to the play company.

The Eighth Year.

For the vacation discipline of the eight-year-old girl we should continue similarly as we did for the seven-year-old. The house-keeping tasks should be required in routine. Table clearing, brushing, and the like, may now give place to a reasonable amount of dishwashing and dusting. The period of required industry might be lengthened a very few minutes for the entire day, but not to exceed a total of two hours.

The play activities should likewise go on in a similar fashion as for the seventh year, with perhaps a wider variety. The eight-year-old girl is more boisterous and more fond of the rough and tumble play common to boyhood. Swinging, climbing exercises, and not infrequently such a game as indoor baseball or basketball will appeal to the girl. In so far as it is practicable, these invigorating exercises should be provided for. In the course of all this training in work, play, and sociability, the unvarying habit of ready response to every reasonable request should be inculcated. The girl should slowly recognize the fact that her life is being fashioned in accordance with a definite plan. But of course we must by all means see to it that this plan be one which is fitting and congenial to her personality.

The Ninth Year.

At nine years of age the growing girl has added a proportionate amount of strength and buoyancy to her life of one year ago. The household discipline continues to be precise and varied at this age. The worthy little daughter

should be by this time acquiring a reasonable degree of efficiency in the bed chamber work, but of course always with the thought rather of developing the girl than of merely getting the work done. This industrial appointment will require the necessity of combining head work and hand work. Merely the emphatic, "Run now, Ethel, and make up the beds and then you may go play," is from the girl's point of view entirely too vague and indefinite. For a few times the mother must go with the daughter and show carefully every detailed movement in the performance of the bedroom duties. Otherwise the youthful learner may never acquire such a method of doing the work as will at all save and conserve her physical energies. Therefore, show her how to shake out the covers and air them; how to straighten and arrange the mattress; how to change the bed linen; how to execute every other individual movement necessary in making up the beds. This all may seem trivial enough to the adult but it is actually a part of the process of creating a beautiful and poised character in the nature of the child.

The play activities of the nine-year-old girl must again be made complex and exhilarating. There is many a good reason to urge that she be supplied with an inexpensive gymnasium suit; that she be allowed to practice upon the trapeze; to perform on the turning bar and in the flying rings, and the like. Then, she may without injury participate in the enlivening running games, such as the well-equipped schoolground will provide. After all these invigorating exercises the nine-year-old daughter returns to her meals and her pillow at night with ruddy complexion and a strong healthful life current. Her eye sparkles with good cheer and her voice rings with the musical laughter that would bring joy into any home so fortunate as to be her place of abode.

The Tenth Year.

Apparently the ten-year-old girl has not made quite the average gain in growth and strength that characterizes the years below and some of these above. There is at least a suggestion that nature falters slightly at the tenth year in her plan of building up a full grown woman. Some have offered the theory that this slight dipping down in the curve of growth and strength of the young girl marks what was many ages ago the natural period of puberty. In any event it is well for the mother to watch rather sharply the health conditions of her daughter at this time. It may prove that the amount of housework required of the nine-year-old is quite sufficient for the ten-year-old. And it may prove that the plays and games should be made of a somewhat less invigorating sort, allowing for more quiet and rest and easy-going social intercourse with others of her own period of development. It may not only appear that the ten-year-old girl fatigues rather readily, but that she likewise soon tires of her self-selected plays and games. She may prove rather unusually fond of a quiet acquaintanceship with her mother at this time. She may especially find her chief delight in stories and story-telling or in reading some well-selected books and juvenile papers. All of these matters might well receive serious consideration from the parents' point of view.

While it was suggested above that the seven-year-old girl be called at seven in the morning, we have omitted the matter of writing more at length about the assigned hours for sleep and rest. The seven-year-old girl should sleep nearly one-half the time, or at least from about eight in the evening until seven in the morning. For the eight-year-old girl the period for sleep may be shortened but very little, and ten hours must be considered the

minimum for the nine-year-old and the ten-year-old girl.

The Eleventh Year.

During the eleventh year the tide of physical life of the girl probably begins to rise more rapidly. The home duties may therefore be increased to a small amount, while some few new tasks may be imposed. It is well for us to think of the possible drudgery that may affix itself to the girl's sentiments about the home work. We should therefore be more cautious as to how we impose upon her the tasks that seem to her to be menial and irksome. It perhaps requires something in the very nature of magic on the part of the able mother to enable her to teach her growing daughter to perceive any subtle delight in such a prosaic task as dishwashing. If we may be guided by the lifelong experience of a good woman who was taught very early to perform this monotonous household duty, we should say that quickness and despatch very probably characterize the best method from the beginning. "Come, Ethel, it took you so many minutes to wash the breakfast dishes yesterday, now it is ten minutes to eight, let us see how quickly you can wash them to-day and do it well." Thus the little one goes racing to the task and finds some pleasure in the momentum and enthusiasm attending its performance. Now, while such hurry should not characterize all the work of the day, probably it is well that the eleven-year-old girl be trained thoroughly into the habit of getting the dishwashing out of the way in the quickest manner possible.

The play hours of the eleven-year-old girl who is spending her vacation in the performance of the miracle of unfolding a beautiful and precise life—these hours are to be reasonably well filled with the invigorating activites. If

we should add anything to the play program of the nine and ten-year-olds it would be that of a more definite and frequent item of pure sociability. The eleven-year-old girl is beginning to think about chums and groups and secret gossip in company with girls of her age. This instinct for social gossip should be indulged, but the mother should know that the topics chosen for the conversation are being discussed in language that is pure and innocent.

The Twelfth Year.

At about the age of twelve the psychic changes which accompany puberty begin to manifest themselves in the life of the girl. During the two years to follow the flood tide of physical strength and energy will probably reach its climax. In the usual case she is capable of carrying a much heavier burden of work than the eleven-year-old, although she may do this work with some show of unwillingness and impatience. The twelve-year-old yearns for freedom. The new sense of maturity and the new thrill of vigor will also tend to make her less amenable to the rules of the home and the school. Perhaps the most satisfactory way of dealing with this vigorous young life is to provide that her awakening social instinct shall have considerable freedom of expression. Parties and outings should be frequent.

Playground training is becoming more and more adapted to the twelve-year-old girl and its adaptable forms will be explained briefly in the paragraph below. A form of play that especially appeals to the girl of this age is that of romping with the group of boys and girls of her own class. Games that allow for scuffling and testing strength and speed, such as blackman, are much to her liking. She loves to be teased by boys and is at her very best in such an act as trying to wrest a ruler or crumpled piece of note paper

out of the hands of a boy who is a year or two her senior. It may be said that the foregoing rough-and-ready amusement not only fits the twelve-year-old girl better than almost any other kind, but that such innocent merry-making is far better for her than attempting to act the part of a full grown woman at some formal society affair.

The Girl on the Playground

Fortunately the playground movement is spreading into all parts of the civilized world and its splendid open air exercises are contributing already a very large part in the construction of a better and nobler humanity. The value of the playground is determined chiefly by the ability of the leadership. While expensive equipment and an attractive place are most helpful in this new cause, no amount of expensive apparatus will take the place of the trained and able director. We are not at all ready to advise sending the girl of any age to the undirected playground any more than we should advise sending her to the school where there is no teacher. The playground training is distinctively a part of the schooling of the child. All sorts of mischief are likely to develop at the play center where there is no appointed supervision. It is encouraging to learn that the towns and other municipalities which have playgrounds are more and more inclined to employ skilled directors and trainers for both boys and girls.

The sentiment of this book is distinctively in favor of a whole life plan of training for the girl. Any first-class course in either play or work alone is inadequate, but the joining of these and other rounding-out courses will tend to make a complete and well-balanced character. Therefore, the playground training or its equivalent must be thought of as an essential part of the larger process of unfolding a complete character. Experience has shown that

it is advisable to arrange a methodical and rythmical schedule of occupations for the growing girl. Frequent changes of activity are necessary for the mere child, but as she grows older there is need of more complexity and variety of occupation.

The Playground Activities

From the age of four on up to the age of fourteen your growing daughter may continue to find pleasure and profit in the playground activities. In the ideal case there is accessible for the little girls of the kindergarten age a large sand box, a sliding chute about fourteen feet in length, seasaws, numerous baby swings, some large wooden blocks, a place for baby carriages and dolls, and probably a wading pool. Girls belonging in the lower school grades are fond of the turning bar, the balancing ladders, the larger slides, the trapeze, the flying rings, the trolley glide, the giant swing, and the swimming pool. For the upper grades there may be added indoor baseball and basketball, and a few supervised games which will bring them into association with boys.

Two or three somewhat new and easily improvised playground games may be mentioned here on account of their being especially attractive to girls ranging in age from nine to eleven years, as follows: (1) Secure a one-inch rope firmly to a limb about twenty feet above the ground. At a point about twelve feet from the ground and secured firmly to a tree standing at the right distance from the suspended rope build a firm platform about five feet square. Tie a heavy cross bar into the rope near the lower end. Now, swing the rope to the girls as they ascend the ladder one by one to the platform, and allow them to jump off, sitting astride the cross bar. (2) Another device which involves this same exhilarating principle of falling may be made by sus-

pending an iron ring about thirty inches in diameter by means of two ropes secured twenty feet or more above the ground and separated ten feet or more at the top. The ropes must be heavy and strong so that one girl may sit in the ring and another on top of it and swing off through a wide circuit into the air.

The Work Must Not Be Forgotten

All play and no work will spoil the girl as well as the boy, and the converse statement is likewise true. But these two forms of training rightly related tend to perfect the character. It is especially desirous that the growing girl acquire a habit of cheerfulness and happiness as she goes about the routine activities of the day; but in order that her happiness be preserved to the greatest possible length of time and in the fullest possible measure, she must all the while have the benefit of the industrial practice. Along with the habit of good cheer there is likewise instituted the habit of persistent endeavor and overcoming. There is a remarkable difference between the scientifically built adult character and the one that has grown up carelessly in response to merely undirected experience.

There are too many women to-day who could be very happy with their lot and most pleasing in their manner if an easy way of life and only light responsibilites should continue throughout to be their portion, but so many of these are not seasoned and trained for the heavy ordeals that are so likely to come into the course of ordinary human events. A change in conditions, such as the loss of a companion or the reversal of business catches them unaware and ill-prepared. Disappointment, defeat, despair, and a slow enforced resignation to an inexorable fate,—these are some of the steps into the dark which the ill-prepared woman seems so frequently to have to take, but fortu-

ALL GROWING GIRLS NEED THE SUPERVISED PLAYGROUND AS A PART OF THEIR SCHOOLING

nately many thoughtful parents are beginning in childhood to build up in their girls a firm self-reliant character, such as will successfully meet and triumph over every reasonable ordeal in the life of womanhood. And the more we have of these well-poised, well-seasoned feminine characters, the greater will be the sum of human happiness.

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CHAPTER IX

THE PSYCHOLOGY OF A GIRL'S CLOTHES

Industry, play and sociability have thus far engaged our serious thought and attention. But we have not yet gone nearly all the way into the complex problem of the social life of girls. The clothes question is one of the most important of those touching the character, not only of young girls but of full grown women. The relationship of clothes to character can be adequately explained only by means of the light which psychology brings to bear upon the question. So, it shall now be our pleasant duty to go into a somewhat detailed consideration of the psychology of the girl's personal adornment.

Questions Raised by Psychology

When does the little girl naturally show an interest in garments? Should she be made conscious of her personal appearance and adornment? Should she be indulged in talking freely about her own manner of dress and that of her mates? What attitude toward the adornment of her person will tend to spoil the growing girl, making her selfish, envious and vain? On the other hand, what attitude will tend to make her sympathetic, loving, and generously disposed toward all the others of her age and class?

The foregoing questions suggest themselves as we pass in a hurried preview of the larger topic which heads this chapter. We may be assured of this; namely, if the mature woman possesses a certain type of thought and sensitiveness regarding her wearing apparel, this consciousness has

a personal history in her life. It has grown out of her own actual experience, and has not merely sprung spontaneously out of the recesses of her feminine mind.

Self-Consciousness of the Baby Girl

We may take a pretty little two-year-old girl; place her frequently on the table before strangers; have her speak her baby pieces and sing her baby songs; applaud her enthusiastically; continue to tell her how pretty she is; stand her often before the mirror; train her to primp and fuss with her fine ribbons; tell her she is prettier than other little girls; point out one by one the attractive features of her person and her clothing; point out one by one the unattractive features and adornments of the other girls; show her repeatedly the make-up of beautiful ladies dressed for the ball—we may do all these things one by one while the little girl is growing from a two-year-old to a sixteen-year-old; and thus most probably make a vain, shallow-minded, supercilious, and misanthropic character. But what a travesty this would all become upon the inherent genuineness of womanhood! We realize that there has just been given a long list of things not to do, in order if possible to prepare a way for a list of things that we ought to do.

The Program of Democracy

If we really stand for democracy, and if we wish to prepare the lives of growing boys and girls for a helpful position in a democratic society; then, we shall have to begin at the very earliest period with an adequate course of training. Democracy is not a thing; it is a sentiment which binds all with a beautiful tie of sympathy and friendship. At its best it is a sentiment which turns the thought of every one fully toward the personal worth and well-being of each and all. It is a sentiment which especially recog-

nizes wealth of character, and which especially despises that so-called wealth which would reach its own selfish ends through the injury and despoliation of the lives of others. In short, democracy is a sentiment which recognizes that all the really precious things of the world are made such by virtue of their being freely shared by all alike, and by virtue of the fact that each one possessing such a treasure finds exceeding great joy in passing it on to others.

No true democracy can exist so long as such a superficiality as personal adornment may give one a mean advantage over his fellows. Oh! the emptiness, the meanness and the bitterness of that life,—even though it be resident in the person of a so-called beautiful woman—which strives for a supremacy in the fashionable dress circles! And oh, the cruelty that is visited upon the tens of thousands of good women who feel that they must maintain a certain very high standard of excellence in their adornment—a standard set by those much above them financially—or be forever shunned and despised by their fellows!

But every one tends to a secret definition of his personality in terms of something or other. The aspirant for a place in the prize ring thinks constantly of himself in terms of beating and bruising his opponents and receiving the applause of his backers. The warrior chief thinks predominantly of himself in terms of maiming and butchering his enemy and coming home triumphant with his string of scalps. The society queen thinks of herself in terms of her butterfly adornment and is thrilled with the thought of the jealousy, the enmity, and the abject servility into which others of her set are thrown; to say nothing of the admiration which she imagines they at times hold for her. Yes, every ordinary person, man or woman, thinks of himself

as standing for something or other in the opinions of his fellows. But why, we ask, should it seem sufficient to train a growing girl to think so much of her personal adornment that this superficiality tends to over-shadow her considerations for her actual worth of character within?

The Child's Consciousness of Clothes

It is altogether possible to have the little girl neatly and daintily dressed without her becoming especially conscious of how she looks to others. It is also practicable to train her in habits of caring for her garments, such as putting them away in their proper places, keeping them clean as long as possible while worn, and seeing that the garments are appropriately arranged on her person. A little five-year-old may be taught to comb and braid her own hair, to tie on her hair ribbons, to dress and undress herself for ordinary occasions, and to perform all other necessary acts relative to her wearing apparel; and all that without becoming especially conscious of how she appears to her associates.

The practice of comparing her own garments piece by piece with those of her chums and schoolmates is especially inappropriate and hurtful to the character of the pre-adolescent girl. On the other hand, much of the beauty of the child lies in her simplicity and innocence of dress and manner. If her face and her entire body are kept clean and pink with the glow of ruddy health; if her hands show both the marks of industry and thoughtful care, and are quick and nimble in the performance of praiseworthy deeds; if she is merry with her childish laughter and buoyant with the eager and boisterous play appropriate to young girlhood; then, it may be truthfully said that the clothes problem of the young girl is relatively a minor one. Inexpensive, inconspicuous, and health-promoting gar-

ments render the natural beauty of such a girl more conspicuous than do the richer adornments. And in any instance of this ideal relationship between the girl and her wearing apparel she is only incidentally conscious of the style and appearance of her dress.

Dress for Health and Comfort

The first essential in making the garments of the preadolescent girl is good health, the second is comfort, and the third is convenience. The real beauty of the child is resident within her own nature. It is suggested by the merry twinkle of her eye, the musical resonance of her voice, the quick elasticity in her movements. Surely she needs nothing more to adorn her person than the merely conventional clothing. "I want my Helen to be a real girl and not a lady or a woman. So I am trying to keep the foolish notions about dress out of her mind. She has only a few simple changes for everyday wear and a better dress or two for Sunday and other special occasions. No, we never allow her to hear us making remarks about her beauty. She is pretty enough, we think. At least, she is so attractive to us that we love her most dearly. But we do not think of her beauty as being at all related to her clothing.

"In what does the beauty of our girl consist, do you ask? Why, her beauty is in her character. She is happy and strong and well. She is fond of play and prattle, and she sings beautifully about the house. We also enjoy her company very much. We enjoy talking about her school work and the doings of her chums, but this conversation is not allowed to drift into gossip about clothes, and especially into anything that would make our girl envious of the manner of dress of the other girls.

"Now, I do not know whether or not your question has

(Photo by Underwood & Underwood)

THE TIME TO BEGIN TO SOLVE THE CLOTHES QUESTION

been answered. Anyway, our Helen is beautiful to us because she is so healthy and natural and good. Of course, others do not see her as we do. She never would attract the eye of any one who is out looking for fine things in girls' clothes. But to us our Helen is a joy and a delight."

The foregoing sentiments expressed by the mother of an eleven-year-old girl are, to say the least, suggestive of a commendable type of sane-mindedness in parents. Such sentiments put into practice everywhere would relieve the world of much of its bitterness and woe.

When Is a Girl Self-Conscious

We have urged that the pre-adolescent girl should be dressed simply and inconspicuously; that she should have very little thought of how she appears to others, and yet be thoroughly trained in practice of keeping her clothes clean and tidily arranged; that she should wear very plain and inexpensive garments at school and on all special occasions; that she may be "dressed" somewhat more attractively for the Sunday services and for the time of her appearance at some very unusual gathering.

But at about twelve or thirteen years of age, at the time of the adolescent awakening, the young girl breaks out all over with a keen consciousness of how she appears to the eyes of other people. This is the first instinctive awakening in regard to personal adornment. All the sensitiveness about her clothes, manifested at an earlier age than this, was artificial and in the same degree inappropriate and hurtful to her character. However, at this new age of puberty the clothes question becomes a paramount issue in the life of the girl, an issue which the discerning parents themselves will try very hard to meet and deal with adequately. Twelve-year-old Mary is at school. She tries to study her lessons faithfully, as she has been doing in the

past, but the school tasks are now rather tedious for her. She seems to require so much time for looking the other girls over. She examines their dresses, determining the style and quality of the materials out of which they are made. She examines critically the various ways of doing up the hair and of tying on the ribbons, and the like. She scans eagerly the fingers of every girl in order to determine who have rings and who have not, what the character of each ring is, and where it is worn. She notes carefully the manner of walking, of speaking, and the other modes of behavior of her companions and schoolmates. All these things run swiftly and entertainingly through Mary's secret consciousness as she goes on her way to and from the school. Then she comes home to her mother with many a tale of sorrow and disappointment. She wants this pretty ribbon, that new jacket, the other style of shoes, and something very special in a new hat. She is most persistent and insistent in her demands for these things.

Love's First Young Dreams

There is no use trying to conceal the matter or to shame her out of it, Dear Parents. Your thirteen-year-old Mary is experiencing the first mysterious feelings of love for the boys. And you have no more right to blame her or make light of the matter than you have to censure the young rosebud while it is unfolding its pure and delicate buds and blossoms. Yes, your Mary is in love. Her teacher will make you more certain of the fact when she tells you that your girl is seen frequently exchanging furtive glances and a winsome smile with a young boy not much older than herself.

But fortunately, the wiser sort of parents are learning to deal more and more sensibly with this first young love-

dream period of their daughter. Instead of regarding her love sentiment as a thing to be shamed and scolded out of her, and instead of keeping her away from the young society until she "gets over it," these parents are seeking to provide ways and means for building upon the new adolescent foundation a larger and more abundant life than their daughter has thus far been capable of experiencing.

Mary Must Have the Clothes

It is now time to meet the natural and insistent demands of the adolescent daughter for better and more appropriate personal adornments. The steps of her growth from her girlhood into full womanhood will now be quick and rapid. She must go into many new places and appear in many social groups that are new and important to her because of the radical transformation of her nature. However, Mary's reports about what the other girls are wearing will always be extravagant. Her demands for new things to wear will most likely be beyond reason and good judgment. "All the girls are wearing them," she reports on the occasion of a sudden change of the style of jackets. Now, you may or may not decide to buy Mary that new jacket; but before deciding she and you should doubtless discuss the matter very thoughtfully. You will probably wish to have her submit an actual list of names of the girls who are wearing the new style of garment and also a list of names of those who have not yet bought them. Indeed, there will often appear the necessity of taking a sort of inventory of the clothing of all of Mary's schoolmates in order to determine the reasonableness of her own demands. After the evidence has all been adduced and the arguments are closed you will probably find it advisable to strike a happy medium in the purchase of the garment desired.

Beware of the adolescent girl who goes about every day of the week dressed in her Sunday best and adorned in the habiliments of the full grown society woman. She is in danger of being a source of poison and envy in the sentiment of local juvenile society. Beware of the thought that your own Mary should be the best dressed girl in the school, or even so conspicuously adorned that envious eyes might fall upon her.

Outgrowing Her Clothes

It is true that we must consider Mary's demand for attractive wearing apparel as a very serious matter. It is true that we must expend all reasonable means to satisfy her demands for dress. But by slow degrees, under our careful supervision, she will become fixed in her manner and habits of dress and will find a deeper interest in some of those affairs which tend to expand the beautiful nature within. Our method of bringing about this happy transition in the sentiment of the adolescent girl is one that requires patience, thought and painstaking care. At the time when she is keenest for the brilliant adornments of society, we give especial attention to one matter, namely, to make it clear to her that a girl's clothes should not be better than her character. We take the matter up in detail mentioning names, and persons and places to make it clear to our girl that gaudiness and over-finery in the wearing apparel are a menace to good character and a genuinely true and honest womanhood. We make it a point to show her the meanness and wickedness that tend to be engendered by vanity in dress; and at the same time we point out one by one the many thoroughly good women who are modest and unpretentious as regards these things.

Let us be certain that our position is clearly understood. We are not opposing fine clothes and attractive adorn-

ment; far from that. However, it is our belief that the consciousness of the growing girl should not for very many years continue to be absorbed chiefly in the affairs of dress. And it is our most earnest desire that when the daughter becomes a fully matured woman she will have learned how to be satisfied with the plain conventionalities of dress, while her deepest and most ardent thought will be free for the consideration of some of those matters which make for the higher satisfactions of life. First get and then give; this is the order which the growing life naturally follows. Clothes belong to the period of getting. The period of intense interest and emotional excitement regarding the wearing apparel of the girl therefore comes during adolescence. The young nature is now expanding, it is reaching out and getting, and taking unto itself those things which seem to belong to the personality.

But in time the growing and expanding and getting processes of the girl's life must be regarded as finished. She must have poise and serenity, which will require that she follow the conventionalities in dress and at the same time assume a considerable air of indifference and superiority over them. Inconspicuous refinement is probably the most fitting term to use in the description of the full grown young woman who has passed successfully through her adolescent period of fuss and worry about clothes.

Perhaps there is no better mode of making the daughter more and more sane and sensible in respect to her clothes than that of leading the thought towards certain preconceived higher and better things. The following manner of treatment is suggested.

(1) Yes, Daughter, you say; we want you to have as good and attractive clothing as the other girls of your class, but we are quite as anxious to have you worthy of it all. Somebody must work very hard in order to make the

beautiful adornments. Let us at least be certain that the character within is deserving of such good things while we are wearing them. And let us be somewhat thoughtful of those who may possibly have suffered and sacrificed in order that we might shine. What about these poor girls who do not possess a single attractive garment? What about the thousands of young girls of your own age who must earn every penny they spend, and economize at every point in order to dress even decently?

Yes, Daughter, you say again, I want you to look pretty and attractive. Here is that new fall jacket you were so anxious to have, but this and your other attractive belongings will please your parents or disappoint them in proportion as you make good with your life. We do not expect you to earn all these things as yet, but we do expect you to grow within as well as without. We are thinking about you every day, and more than you suspect. Our joys and sorrows are both made possible largely by what you do and what you are. Fine clothes will not carry you far unless you have a fine spirit within; unless you do your appointed work faithfully, learn your lessons reasonably well, perform at least a few acts that are unselfish, and all the while prepare yourself for some noble life work, your stylish clothes will scarcely cover the bitterness and disappointment within.

Yes, Daughter, you say for the third time, here are those stylish shoes and those fine gloves you were so anxious to have. Try them on along with your other pretty garments and come to me. I shall look you over and then I shall close my eyes and try to think what you are through and through. Let us see, Daughter, who are some of the really good and substantial women of the country, of the state, and of this community? Let us go over their names and learn more clearly what they really stand for. Oh yes,

there was Frances E. Willard, one of the first great emancipators of American womanhood. However, she was not conspicuous for her clothing, but rather for her character. Yes, there was Mary Lyon, who did so much for the higher education of girls; but there is scarcely a line in her biography about how she used to dress. Yes, there was Florence Nightingale, who was such a beautiful angel of mercy upon the battle field where thousands lay dying, but no one seems to remember having even noticed her wearing apparel. Yes, there is Clara Barton, the great leader of the Red Cross; and Jane Addams, known the wide world over for her social settlement work and her writings. And there is Dr. Anna Shaw, the brilliant advocate of the franchise for women. Senators and judges and other dignitaries will sit for hours under the spell of her eloquence. In the case of all this list the personality is so strong and forceful that the manner and style of the dress does not even enter the thought of those who know them either personally or through their biographies.

So the parent continues to work fondly and patiently with the growing daughter leading the girl by easy steps from the age of show and vanity up to the age of sober sense and serenity. Rightly understood this seemingly difficult task does not worry the parent for a moment. Faults and temporary failures may attend the effort, but for the one who understands how the young life unfolds through alternating trial and error, the necessary steps in the training of the young daughter to be sensible about her clothes is really an affair that gives both pleasure and satisfaction.

Uniform Dress for Girls

There is something very attractive about the uniform style of garments which certain occasions prescribe for

girls. For example, the athletic suits are appropriate and commendable for gymnasium practice; and in the case of practically all girls of the immature ages. It is very appropriate to have them go to the playground dressed in their athletic uniforms. This garb is inexpensive, it allows for a large measure of freedom in the play exercises, and it is suggestive of innocence and simplicity in the life of the wearer. In the girls' gymnasia, connected with the Young Women's Christian Associations of the city and with the colleges, there obtains the beautiful custom of wearing the uniform suits during the hour of physical training and at the time of participation in the public drills and contests. This is a most sensible practice. No parent should hesitate to supply the daughter with the suit necessary for this stimulating and health-giving exercise.

An old custom, and one that is slowly coming back into the colleges and high schools, is that of wearing caps and gowns during the exercises of commencement week. The members of the graduating class are thus rendered conspicuous. They are marked by an air of dignity and simplicity, while all are placed on a common democratic level in so far as clothes are concerned. The cap and gown are not only symbols of simplicity, dignity and inner worth of character; they are utilitarian. They save a very large amount of worry and trouble in getting the graduates ready for the final events. Two or three dollars expended for the rental of these garments will make it possible for each member of the class to appear as well dressed as the others. Worry, envy, and rivalry as to personal adornment are thus swept out of the way so that all the members of the class may participate in those beautiful memorial ceremonies incident to the graduating season, which bind all together and seal sweet friendships for many long years in the future.

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CHAPTER X

THE CAMP FIRE GIRLS

SEEK beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work,—these statements constitute the essence of the Law of the Camp Fire. What could be more suggestive of an ideal plan for a course of training for the girl during her adolescent period? Among all the schools and other agencies instituted for the purpose of developing some aspect of the growing girl's nature, we shall perhaps find nothing so significant and beautiful as this. Under fairly good conditions of leadership and management, the mother may feel assured that her daughter will receive much help and inspiration through membership in the Camp Fire Girls organization. Let us look through the official handbook of this beautiful society for girls and learn something more about its purposes, principles and methods.

PURPOSES OF THE CAMP FIRE GIRLS

At the age of about twelve or thirteen the growing girl begins to yearn instinctively for a fuller freedom and a wider expression for her life than she has hitherto enjoyed. This is the manifestation of the gang spirit in girls, and the new Camp Fire movement is well suited to give joyous expression to the young feminine natures craving a life in the open.

A stated purpose of the Camp Fire Girls movement is "to add the power of organization and the charm of ro-

WHERE CHARM AND GOOD FELLOWSHIP LEAD THE PLAY

mance to health, work and play." Dr. and Mrs. Luther H. Gulick, who are perhaps the leading spirits back of this significant organization—these and their able corps of advisers—have conceived the idea of standardizing the activities of the adolescent girls of America. As the organization continues to spread and take a permanent place in every community there will grow up a body of experience and sentiment common to all the girls of this age; and this common sentiment will at length constitute a sympathetic cord for binding together the hearts of the adult women in active life; and at length it will become a sweet and precious memory in the minds of the aged and the infirm.

The great significance of this new girls' movement becomes especially apparent when we observe that all its plans and practices are centered around the heart of the adolescent girl herself. Moreover, the negative purposes of the order are well-nigh as important as the announced ones; that is, the training within the organization tends to draw the thought of the girl away from those superficial and adventitious practices which especially endanger the character of the girl in the middle teens. On the first page of the official handbook of the order we find the following statement:—"The Purpose of the Organization is to show that the common things of daily life are the chief means of beauty, romance, and adventure; to aid in the forming of habits making for health and vigor, the out-of-door habit and the out-of-door spirit; to devise ways of measuring and creating standards of woman's work; to give girls the opportunity to learn how to 'keep step,' to learn team work through doing it; to help girls and women to serve the community, the larger home, in the same ways that they have always served the individual home; to give status and social recognition to the knowledge of the

mother and thus restore the intimate relationship of mothers and daughters to each other."

Making Drudgery Romantic

In an address before the Sixth Annual Meeting of the Playground and Recreation Association of America, Dr. L. H. Gulick made use of the following remarks. This statement is a most significant one because of the fact that it sets forth in a few words a remarkably sound philosophy of life and industry.

"How and what does it all mean, we ask. The greatest crime, the most wicked thing in the world, the thing that works most calamity to humankind, is that which makes the good and useful appear to be dull and undesirable, which makes it seem unattractive to tread the paths of righteousness, to make it appear to be more romantic to go in the forbidden lanes of unconventional life. This is false. We work every day in our kitchens, schoolhouses and shops. Daily life seems to be drudgery. In reality it is romance. What romance, what wonders, are at our service every day, such as our fathers never thought of. I received a telegram this evening from my wife in New York, and another from a friend in Indiana; I daily travel in the Subway and go across those wonderful suspension bridges. Last week I saw a biplane flying through the air. I saw from my windows a torpedo boat destroyer going up the river. Every day the elevator carries me up forty stories to my office six hundred feet in the air. My little girl goes to a school such as was undreamed of in any time in the history of the world before. And we close our eyes to all this for some reason, perhaps because the days and years have cast a leaden coating over the brilliant gold. The fundamental purpose of the Camp Fire Girls is so to

treat the things of daily life as to brush away the dull gray coating of the apparent daily drudgery and revive the inherent romance, achievement and adventure of human life. To learn how to make ten kinds of standard soups, and to stand before the ceremonial fire and be honored for that achievement is not child's play. It is not gilding lead; it is cleaning gold. And when a girl learns the songs of fifteen birds, it is an adventure to go out into the woods and listen to the birds and learn their songs. It is an achievement to understand the meaning of three kinds of baby cries."

Duties of the Members

After the girl has become twelve years of age she may apply for membership in the order simply by stating that she wishes to do so and that she will comply with the Law of the Camp Fire. After having been initiated the member is confronted with an interesting program of duties, privileges, and entertainments. There are ranks within the organization, but each rank may be attained through a moderate amount of faithful effort.

The initial rank of the Camp Fire Girls is that of Wood Gatherer, and in preparation therefor, the applicant becomes acquainted with the purposes and requirements of the order and at the monthly meeting formally announces her desire for membership and repeats the Law of the Camp Fire. At this time the seven elements of the Law are explained to the girl and she is given the sign of the order and is decorated with a signet ring, which is a token of membership typifying the spirit of the organization—co-operation and comradeship with other girls. She is also entitled to wear on her right arm the beautiful fire emblem.

The next rank of membership is called Fire Maker, and this may be attained after three months' training as a

Wood Gatherer. The necessary requirements for the second rank of membership are these:

First, the candidate to learn and repeat the Fire Maker's desire as follows:—

"As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended
And my fathers' fathers
Since time began,
The fire that is called
The love of man for man
The love of man for God."

Second, the requirements for the rank of Fire Maker are of a practical nature. The applicant must prove her ability to do every part in the preparation and serving of at least two meals for the meetings of the organizations. In rotation order she must purchase, cook, and serve the materials of the meal. She must also know how to mend stockings and knitted undergarments, how to use the sewing machine, and the like. She must be able to keep a month's written record of moneys received and spent in relation to the work. She must also know how to tie a square knot; must sleep at an open window or out of doors for at least one month; must take outdoor exercise half an hour each day; must refrain from chewing gum,

candy, sundaes, sodas, and other such beverages between meals; must know the chief causes of infant mortality; must know what to do when clothing catches fire, when one is drowning, when one is wounded, frostbitten, or fainting; must know the best laws of personal hygiene; must have committed to memory some good poem or song; must be acquainted with the career of some able public-spirited woman.

The third rank of the order is that of Torch Bearer, to which a Fire Maker is eligible after three months of good standing. The candidate is to repeat from memory the Torch Bearer's Desire, as follows:

> "That light which has been given to me,
> I desire to pass undimmed to others."

The honors of this highest order of membership are that of assistant to the Guardian and leader for the team work among the members. Before being admitted to this rank the candidate must have had experience in leading a group of girls for a dozen times or more and she must be able to attract the other members enthusiastically to her side.

There are certain elective honors which the members are asked to present for credit. These honors are made up from a long series of duties, athletic games, and performances, a sketch of which will be given later. The Fire Maker must present twenty of these and the Torch Bearer fifteen.

The Importance of Leadership

The value of the Camp Fire training for the girls is dependent very largely upon the quality of the leadership. This new and most promising young order is spreading over the country like a fire before the wind. For many

months after the organization was fairly launched the central bureau was overwhelmed with calls for assistance, explanations and materials. All of this hurry and confusion suggests the dangers of an imperfect understanding of the purposes and methods of the order, and a possibility of a very crude local organization, but strong and able leadership will gradually bring system and good order out of the confusion and haste.

The one burning question in every local community is this: Who shall be the leader, or the Guardian, as she is called by her official title? The rules prescribe that the leader must be a person who is at least twenty-one years of age, and she is officially appointed by the National Board only after they have inquired into her qualifications. The Guardian should be a woman who possesses marks of natural leadership, who naturally loves the outdoor life, and who is most fond of the company of adolescent girls. In the ideal case she is also thoroughly imbued with the spirit of the home and home-making. If the candidate feels the genuine call to the exalted place of Guardian it will not be simply because she recognizes the need of such service, but rather because she thoroughly loves to perform it.

The Guardian of the Fire meets with the girls regularly, plans their programs and schedules for the activities, selects the members who are to perform the various appointed duties, arranges for the examination of candidates for memberships for advanced honors; takes charge of the initiation of new members; and in many other ways makes herself an effective guide and inspirer for the girls. It will also be found most helpful for the Guardian to be acquainted with the current magazines and other supplementary literature that might be helpful in the work of the order.

The Council Fire

We are very anxious to arouse the reader's permanent interest in the Camp Fire movement, and in furtherance of this desire we shall continue at some length to set forth the methods of the order as well as some of its more attractive features. For the local camp there is provided a monthly meeting called the Council Fire. A typical program for this assembly is given on page 23 of the manual, as follows:

1. Preparation.
2. Recognition of members present.
3. Fire lighting ceremony.
4. Roll call.
5. Count of last ceremonial meeting and intervening weekly meetings.
6. Appointment of recorders for next meeting.
7. Reports by girls.
8. Awarding elective and required honors.
9. Admitting of new Wood Gatherers.
10. Awarding rank of Fire Maker.
11. Awarding rank of Torch Bearer.
12. Songs, dances, games, stunts, etc.
13. Camp Fire talk or story.
14. Closing song.
15. Filing out—singing Good-night Song.
16. Extinguishing fire or candles and leaving place in order.

The beautiful ceremonial, the romance, the symbolism, and the atmosphere of dignity and freedom attending it all—these help to make the council meetings a precious and significant part of the adolescent girl's life. It may seem to the mother that too much of her daughter's time is

taken up with the activities of the organization, but a second thought will convince any reasonable parent that the only way to make assurance of unfolding the young daughter's life into the fullness and power of mature womanhood is that of giving the instruction and training from the girl's own point of view. This is distinctively the method of the Camp Fire Girls.

Meaning of the Camp Fire Law

The elements of the Camp Fire Law, as stated above, are these:—

1. Seek beauty.
2. Give service.
3. Pursue knowledge.
4. Be trustworthy.
5. Hold on to health.
6. Glorify work.
7. Be happy.

This Law constitutes the philosophy of the order. A careful analysis of each of the seven points in the law reveals more than the mere phrases suggest. For example, the seeking of beauty includes more than looking for superficial adornment. This principle urges that beauty is in all life; that it is to be found in nature, in people, and in the form of the love resident in our own hearts. This principle also inculcates the virtue of a poised character and a radiant disposition. Dignity, beauty, and modesty are to be combined in the expression of good taste in dress.

The value of service, so the second element of the law urges, depends largely upon the attitude of mind of the one rendering it. Joy in the performance of some needed service in behalf of parent, brother, sister or friend con-

stitutes a part of the very essence of goodness and multiplies the good already abiding in the heart.

The pursuit of knowledge is the third principle. Your daughter must keep growing in the knowledge of the affairs that properly relate to her life, else she will become confirmed in habits of idle thought and gossip. The program of learning laid out by this splendid organization is just such as will keep the adolescent girl wide awake and continuously developing.

Be trustworthy, says the fourth principle of this series. Any thoughtful parent will acknowledge that trustworthiness on the part of the child comes slowly and by practice. Sham, deceit, cunning, and even small pilfering are not uncommon as animal-like instincts in promising little boys and girls. The bond of friendship within the camp tends of itself to inculcate loyalty to the members and loyalty to principle.

Hold on to health; this is another of the cardinal virtues of the Camp Fire organization. The adolescent is so full and overflowing with animal energy as to feel that she has more than will ever be needed for the ordinary purposes of life. Hence, she is naturally careless of her health. Any mother will naturally be thankful to have the splendid lessons of health, sanitation, and conservation of physical strength imparted to her daughter by this attractive society of girls.

Glorify work, says the next motto. We feel like shouting a very loud Amen. Next to the divine grace which comes from heaven and saves fallen man from his sin, there is nothing more praiseworthy than the glorification of honest work. "Without adequate work life is meaningless, restless and lacking in permanent satisfaction," says the handbook. But if work is to be glorified and lifted from the plane of drudgery and necessity to the plane of

opportunity it must be begun and conducted from the point of view of the worker. "You love your work," said a speaker in addressing an audience of women relative to their adolescent girls, "and your daughter loves her work. But what is your daughter's work? What does her own heart choose to do that is praiseworthy? Find that; put her at it; develop her through the medium of its instructive activities; continue to use this method in all of her work; and at length her life will become one of great permanent joy and beauty."

Be happy; this is the last of the seven mottoes of growth, but it scarcely needs to be repeated, for the program given above cannot but result in happiness to its participants, provided it be well carried out. Happiness is not a pursuit for your daughter, it is not an object to be sought, but is rather a result of being honest and true to the inherent principles of one's nature.

The Honors of the Order

A very significant feature of the Camp Fire movement is constituted of the so-called elective honors, including a wide variety of activities in games, plays, and practical achievements. All of these honors are significant because they make a peculiar appeal to the consciousness of the adolescent girl. They give her an opportunity throughout all the course to do something worth doing and to be somebody worth being. She makes a point of honor by rendering first aid to the injured; by keeping herself free from colds and minor ailments such as break her attendance at school; by following a regular schedule for her sleep and diet; by participating in healthful games; by swimming and rowing a boat; by skating, coasting and skiing; by riding horseback, and mountain climbing.

The Camp Fire girl attains other honors from the successful practice of cooking and serving meals, marketing, laundering, housekeeping, entertaining, tending the baby, and caring for the sick. Again, she may advance her rank by becoming able to identify the common trees, flowers, ferns, grasses, birds, and insects; by knowing the stars, and being able to observe certain things in the field of geology; by raising garden, taking care of bees, chickens and the like. The next class of honors calls for ability to erect a tent, to make a crude bed therein, to sleep on the ground; to recite the legend of the rain, wind, and fire; to do camp cooking; to understand the weather; and to practice some forms of the Indian craft. Still other groups of elective tasks are listed under the head of working in clay and brass, wood carving and basketry, carpentry and toy making, dyeing and stenciling, leather work and bookbinding, textile work and sewing. Other honors may be derived through the holding of various business occupations of stores, workshops, and banks. And lastly, there are the honors to be derived from a definite knowledge of the meaning of our great national holidays.

The parent will rightly appreciate the splendid significance of the foregoing long list of honor tasks. It is this: no matter what your girl may be doing, what work or business she may be engaged in, this Camp Fire organization gives an opportunity to associate that work with romance, recreation, fellowship, co-operation, and the like. This organization virtually proposes to place a badge of honor upon your daughter's work and position and to make her ambitious as well as happy in the worthy performance of that work. Is there really anything better or more enticing than this to be placed before the attention of your adolescent daughter?

Camping and Outings

Romance and song and poetry thread themselves beautifully through all the program of activities for the Camp Fire girls. Out on the hillside beside a quiet stream they have pitched their little tent, and have had their happy meal at the out-door fireside. Jests and jokes and ceremonials have marked the varied program, until it is the beginning of the hour for slumber; and so they chant together in the language of the poet their Good-night song:—

"The sun is sinking in the west,
The evening shadows fall;
Across the silence of the lake,
We hear the loon's low call.
So let us, too, the silence keep,
And softly steal away
To rest and sleep until the morn
Brings forth another day."

The actual camping out constitutes a most beautiful part of the entire course for this girls' organization. The simple, attractive dress decorated with the beads colored to signify the various honors attained, the braided hair, the symbolic head bands, the impressive simplicity and dignity of the entire person—these seemingly little things help to make the camp scene a place of deep significance. Fortunate indeed are the girls who dwell in the vicinity of woods and lakes and streams where there may be tenting and boating and camping; where around the dim glowing embers of the camp fire at evening, stories and songs and laughter may characterize the festivities.

May Your Girl Become a Member

We have listened to not a few of the poorly stated objections to the Camp Fire Girls; No time to spare, Lack of

money, Too much time away from home, Not necessary, The girl doesn't want to join, and so on—these are some of the stock criticisms that are carelessly flung at the order. The weight of such objections becomes very light indeed when we think of our honest duty to the girl. We may keep her away from all these things, restrain her in enforced labor, or within the strict limits of the schoolroom and home. But by so doing are we really assisting her to live her own life? Are we enabling her to unfold and blossom and grow in accordance with a plan which Divinity has written so plain in every fiber of the girl's being? After having honestly answered the last stated question, shall we not attempt at once to place our adolescent daughter under the influence and inspiration of the Camp Fire girls?

In concluding, let us repeat our commendation of this splendid organization known as the Camp Fire Girls. It is unquestionably the most complete and the most scientific program of activities ever planned for girls of the adolescent age. Even though your conditions may not permit the daughter's becoming an active member of the order, it would be a source of benefit to the parents to secure a copy of the Book of the Camp Fire Girls, and make a careful study of this excellent manual. The National Headquarters of the organization are in New York City, and one may receive all necessary information about its work by merely addressing the Camp Fire Girls.

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CHAPTER XI

SOCIAL ACTIVITIES

One of the standing mottoes of this text is that everything done for the good of the girl must be begun and carried on from her own peculiar point of view. Indeed, the best way to induce a girl to do your work is to make that task appear to be a part of her own. Now, while her instinctively social stage of development appears during the adolescent period there are many social forms and practices to be acquired through mere imitation during the time of childhood. Some of these will now be considered in detail. While the several chapters constituting the second division of this book are all meant to cover the social aspects of the girl life, the one now to follow is intended to treat a special group of directly social activities.

When "Company" First Comes

The social training of the little girl rightly begins in mere infancy. Some neighborhood mother comes from over the way and brings her own little year-old daughter as "company" for the girl of equal age. The two are placed together upon the rug in a suitable position for getting acquainted, and handed a few of the home baby's playthings. What happens? Probably the first thing is a shrill cry coming from your own child, and loud enough to suggest that someone has struck it a blow in the face. However, nothing so serious has happened. The little visitor has merely taken your child's doll cart and begun to push it back and forth. Thus the problem of social training be-

gins. You are called upon to adjust the baby misunderstanding. Your part as referee is perhaps a mere matter of seeing that your own child likewise has an active plaything to manipulate. Then, after a few moments you get down and have the two little girls exchange toys, showing each one definitely what to do with the object just now placed in her hands.

Trivial as it may all seem, the childish movements as described above constituted a sort of crude foundation for fellowship and team work between the two. The consciousness of each child is thus shifted from the "me" to the "us." One is rocking a little cradle, the other wheeling a little cart, they exchange glances and baby expressions of delight with each other and with you. The thought of each is not now "see what I am doing"; but it is "see what we are doing." Thus you initiate the children into the practice of the give-and-take experiences and each learns to think of herself and the others in terms of the whole movement or the unified game in which they are participating.

When Little Daughter Is Company

On a later occasion you take your little daughter to return the call described above. Children very early learn to discriminate between their own home and the strange place. Their disposition toward the playthings in the two cases is radically different. The stern attitude of possession and superior right to the home toys is now most probably reversed and an attitude of inferiority and submission is manifested. Your child may even shrink with timidity in a strange place and cry to go home. In any event, the return visit sets a new type of supervisory task for the mother. It seems necessary on this occasion to establish again in the minds of the little visitors the law of

the "mine" and "thine." The positions of the two children are relatively reversed as compared with the meeting in the other house. Your child must now be shown how to be more aggressive and the other one less so, but after a few moments of arranging the children, starting the play movement, and explaining in baby language what each and all are doing, you set the little social affair going smoothly enough. The meeting has been a success and less effort will probably be required to start things off satisfactorily on the next similar occasion.

Are Children Merely to Be Seen

That old saying which our grandparents were so fond of repeating, that "children are merely to be seen and not heard," is not especially a sound doctrine for the social training of the young. You doubtless wish your baby girl to learn to converse freely with others and to think with facility while she is speaking. Practice alone will accomplish this desire. From the time of mere babyhood, children have their rights as to participation in the conversation. It is a wrong to the child to compel her to sit long in silence in case of a mixed company and neither be heard nor noticed. It is well-nigh an insult to the little daughter if she receive not a word or even a glance by way of personal attention from the adult stranger who may be sitting at your table or visiting in your home.

Neither of two extremes in the child's manner of conversation will be desirable. That is, it spoils the child and does violence to the entire situation to allow her to monopolize the time with her childish talk. And, as stated above, it is cruelty to the juvenile nature if the little one have no part in the conversation. But there is a golden mean which allows for directing a few of the remarks to the child herself and for listening attentively and appreci-

atively to what she has to say. The close observer of childhood will discover that the little girl quickly catches the drift of the ordinary social conversation and that, if treated rightly, she soon learns to participate to a reasonable degree in what is being said. In other words, the little girl who is directed carefully for a short time in the act of taking her reasonable part in the affair will assume that relationship as a habit.

The matter upon which we find much difference of opinion and practice is that of directing and training the child in the presence of callers. Should it ever be done? Or, should all discipline be left to the appointed time for side talks and admonitions with the girl? The author is a firm believer in the practice of administering all the necessary mild correction and discipline of the child in the presence of the company. Only visitors who do not understand child life will take exceptions to such a practice. Children do not learn from abstract rules and admonitions, but only from actual practice in the concrete situations. Therefore, there can be no reasonable objection to the parents offering them some mild corrections and directions in the presence of strangers.

Lessons in Home Manners

But why should we expect children to be perfectly refined and poised in all of their dealings with others? Why not allow for some natural crudeness, provided the child be in the process of unfoldment? Doubtless the only sensible way to inculcate such home manners as will be serviceable when there is company in the house is to require the practice of better forms while all are moving about the place in the course of the daily routine activities. While we do not set up so high a standard of perfection in home manners as do some others, we feel constrained to say that

TELLING THE STORY TO BROTHER

the "company manners" of the little girl should be the same as mark her everyday practice. The "thank you," "if you please," "excuse me," and "beg your pardon" will come naturally to the child only after she has had considerable home practice in such little forms of courtesy. Good manners are acquired almost wholly by imitation. Your child will manifest just such good breeding in the presence of company as you are willing to pay for through patient training and constant good models of practice in your own life.

One feature of child life must not be overlooked because of an anxious desire to train the little one in refined and polite manners. We must remember that these refined forms are largely negative in their natures. They represent finished points in the character, points whereat spontaneity is no longer allowed to have place. But the child learns chiefly through positive conduct, through outbursts of enthusiasm, and through rough trial-and-error experiences. To the extent that your daughter has taken on the conventional manners of polite society, in so far her natural opportunities for learning are shut off. Every healthy little girl needs much of the rough-and-ready experiences. Girls, like boys, should have many occasions for romping, yelling, and crying out in their natural ecstasy of delight. So, beware, lest your little girl be trained to submit so meekly to the tight lacing of polished society forms that she can no longer enjoy the instructive benefits of that youthful crudeness out of which the abundant life is necessarily evolved.

The Baby's Party

The baby girl should occasionally have a party of her own and should likewise be one of the invited guests at other baby affairs. It may require some time and patience

to provide the materials necessary for the baby girl's sociable, but the joy of witnessing the childish experiences and activities more than repays the effort. On the occasion of the little daughter's party a special effort is made to arrange for a variety of games and to bring a suitable number of playthings. The three-year-old child is not too young to have a party. You may keep reminding her that it is her own affair; that she is the little hostess, denying herself and looking out for the comfort and pleasure of her guests.

Let us see. About how would the mother and the child proceed to get ready for the party and to conduct the happy affair? There would be much talking and planning, and that always in phrases intelligible to the child. In course of the preparation it is better to ask leading questions and allow the child to feel that she is an active participant, than it is merely to plan everything silently and to instruct the little girl as to what is going to happen. "Where shall we have the party, in the dining room or on the lawn? What shall we have for refreshments? Will this high chair do for Baby So and So, and will this stool do for such a one? Have we enough chairs for the company? How many dishes will it take?" So you go on talking and questioning while the eager little hostess offers many suggestions, some suitable, others crude, but at every turn learning better and better how to lead the way.

The baby company has assembled. You never know what is going to happen. Half of the time there is a mix-up. Some are crying, some are yelling for joy, others clambering for a morsel to eat or a plaything; and everything characterizes the party except perfect manners and good order. A few dishes are broken; some lemonade spilled; faces and dresses are soiled; and so the merry affair goes on. You are pleased, because in the main every child

has both enjoyed the occasion and learned more or less about fitting its baby activities into those of the others. And your heart is made doubly glad because of the exhilarating experience that comes from having been one with the romping, prattling children.

The Child's Party

As the years go on in increasing speed toward the great forever, the little baby daughter begins to hear herself called "Miss Mary." She is at school now, and has learned through imitation and practice many of the forms that necessarily make up a good girl's character. But she is still worthy of a party and needs one frequently as a means of perfecting her manners and giving her a sympathetic place in the girl society to which she belongs. Again, talk over the plans and arrangements for the social affair. The growing girl is now more fixed and definite in her opinions as to who should be invited and why.

Now, on the occasion of the young daughter's party, it is urged that the parent do not forget that great word, Democracy. How easily eight-year-old girls may have their party spoiled by making it a dress affair. How easily one may engender spite, envy, and bruised sensibilities by making this play party too exclusive. Then, why not issue the invitations as dictated by an impartial rule? If your girl is in school and there are an even dozen in her class, should one be omitted from among the invited guests simply because her family is poor, or because her manners are crude? Would it not be better to lower the standards ever so little and to invite this odd member, possibly with the thought of doing good to all? Would it not be ten times better for your daughter to have this crude-mannered little girl at the party and treat her impartially there than to occasion among the eleven, the gossip that must

necessarily take place in case the twelfth member be excluded? No matter how high your station in life; no matter how many rich possessions your own little girl may have; is she really too good to act as a gracious hostess to the poorest and plainest classmate that may be invited to your house as a guest?

It need scarcely be stated that the school girl's parties will be a more formal affair than was that of the baby girl; and yet there is here every just reason for simplicity and the absence of very much formality. Select the games to suit the ages of the girls. Pre-adolescent school girls will practice fewer crudities at the social affair than is the case with children; but they will still enjoy boisterous games such as suggest the athletic practice. No, it is not inappropriate to invite boys of equal age to assemble at the party with the girls. But the games and manners provided for them should be those of children, and not those of men and women. It is well to beware of games and plays that provide for matching the boys and girls in pairs as lovers. It is especially objectionable to allow the boys and girls at the party to play kissing games and otherwise to take liberties that good society does not tolerate in adults.

"After School Lets Out"

"Mother, may I go home with Jennie after school lets out and stay till eight o'clock this evening?" How familiar this old question sounds; and how it brings back to the mind of some of us older ones the happy days of yore. Perhaps not infrequently the mother answering her young daughter, should say, "Yes, my dear, you may go this time. I know that you and Jennie are such good friends. Be careful not to be too much in the way at her home. You will be thoughtful of Jennie's mother, I know. Yes, I

will do your work this evening, as to-morrow is Saturday and you can make up for the loss by giving me some extra help." Thus you make glad the bounding heart of your ten-year-old daughter as she goes hurrying away to school on Friday afternoon; and, excited with anticipations of joy though she be, the good little girl is not too much hurried to think fondly of you because of your having granted the favor. Her pledge of good conduct and her promise to be more helpful to you on the morrow likewise have their effect.

Thus our motto is again exemplified. That is, the girl's life is directed a step further toward a more perfect character by means of connecting her home duties with her own instinctive interests. Consult to-day any good middle-aged mother and she will tell you that some of the sweetest and most precious memories of childhood, are traceable to just such occasions as was described above, to the time when she went on Friday evening, arm in arm, with a neighbor girl and spent a few happy hours at the house of this chum. There was something about being noticed with respect and treated as a special guest—even though the whole affair was very unpretentious—that touched the young girl's life in a new way. And when she went home that evening how delightful it was to stop for a few moments and review the interesting affair to the listening household. A few questions went around and they were quickly answered. Then off to bed the little girl hurried to her happy dreams, seemingly closing the affair forever. But not so. Something very permanent came out of that little visit.

Thinking About the Boys

Certainly indeed, as was stated in a previous chapter, twelve-year-old Mary is beginning to think about the boys.

The relation of her personal adornment to this new dream of love and romance was discussed in another chapter. But how much attention shall she be allowed to pay the boys? Why, a considerable amount, to be sure. She is going to school; and sad to say, on some schoolgrounds there is the cruel and unscientific practice of keeping the adolescent boys and girls apart in their play. However, there is no greater need in their lives than that they should have this free, open-air social intercourse under proper direction and surveillance. The parents should be very happy to know that twelve-year-old Mary is permitted to play with boys of her own age on the schoolground. She will be most fond of playing rather rough and boisterous games. She will enjoy being caught and having her hair pulled and being otherwise rough handled by the boys, in the course of the play. All this is a part of her true and natural growth. And who will be so thoughtless as to deny her the splendid opportunity of the co-educational schoolground?

The time will come when your twelve-year-old daughter will need to understand the nature of men; and no schooling can possibly be more suitable for this very purpose than that she be allowed to mingle freely in the well-directed society of both boys and girls. The position here taken will partly explain why we have hitherto recommended the co-educational school for the adolescent daughter rather than the separate girls' school.

How Much Shall the Daughter Go?

During the years from twelve to sixteen inclusive the growing girl learns a vast amount about society affairs. She is especially prone to desire to go out on too many occasions and to be away from home too many times during the week. The right rule to follow in this matter is that

A DAY IN THE WOODS IS DELIGHTFUL

of inculcating the stay-at-home habit and making the going-out an incident. Unfortunately, some allow the converse rule to obtain, the girl staying at home occasionally and going out as a practice. In this ill-advised affair some have seen lurking the first serious enemy to a stable home life. Through such a fault the girl acquires the habit of gadding. She becomes restless and uneasy if restrained at home. On the occasion when she is forced to sit down in her place and try to read or study, her thought goes whirling through the events of the many evenings when she has been out and through the imagined experiences of being out again.

In the case described above, stability or steadfastness of character is broken down in the life of the girl. What is to be done? Why, simply this: Make out a reasonable rule for her conduct, deciding how frequently she should go out, and adhere strictly to that rule. In such a matter of discipline, however, the parent should not neglect to use every means to make the evening at home an enjoyable one. Good literature, some music, and the practice of a social family hour after dinner, will help to make the evening more helpful to the girl.

Going with the Boys

The normal parent doubtless desires to have the daughter find her way slowly into so-called good society. The company of young men of respectable standing must therefore be thought of and sought. The girl should gradually be allowed to appear in the company of young men. There is nothing else ahead of her quite so important as the problem of becoming associated with a worthy life companion. Her first appearance on the street in the company of a young man will probably be a daylight affair. Certainly she should not begin this important step with too

radical a practice of going into the secluded company of young men at night. Perhaps the ideal mode of training is that furnished by the attendance at high school, on which occasion the boys and girls have frequent opportunities for walking side by side to and from their classes. Now this innocent social mating of pupils of the high-school age is altogether commendable. The reasonable parent will not treat such a matter lightly, and especially will not scold or shame the fourteen-year-old daughter because she frequently walks home part way in the company of a youth who happens to be going in her direction.

The young people's party will give occasion for the daughter's going out at evening in the company of young men. The thoughtful parent will provide most carefully for such a social affair. There will be occasionally a party at the girl's home to which respectable young people will be invited. In turn, the daughter will be permitted to go somewhat frequently to like affairs given in other good homes. Whom shall she be allowed to go with? In answering this question we repeat the language relative to the choice of all her other affairs; that is, ask her own good heart. If your daughter has been carefully trained thus far she already possesses fairly good judgment as to what constitutes a decent young man. However, one cannot be too careful in making an inquiry as to the character of the youth who comes occasionally to take the sixteen-year-old daughter to the party. Two words of caution might well be uttered here. First, see that the young man who comes is respectable and decent; and second, try to prevent the girl yet in the middle teens from entering into a youthful engagement to be married. This last precaution will scarcely be necessary provided you have continued up to date to plan definitely with your daughter for her larger and fuller unfoldment in the future.

Shall the Girl Dance?

The author of this text is so prejudiced against the social dance as probably not to be able to treat the matter impartially. He has all his life witnessed so much that is ill and undesirable as an outcome of the social dance, while during the same period he has not been enabled to discover enough of desirable results to off-set the objectionable. A serious criticism of the semi-public dance lies in the fact that it tends to draw coarse and objectionable young men and young women into its company. Around the edges, in the hall ways, and at the doors there is too often witnessed some coarse and degrading practice, which suggests a low order of society, to say the least. Then, of course, it is now known that the public dance hall in the cities is one of the chief contributing causes of the downfall of young girls. We shall have more to say about this public dance hall in the chapter to follow.

An objection to the private dance is that it seems so often to carry with it the suggestion of a so-called smart set and of exclusiveness, both of which are out of line with democracy. Unfortunately, every community has its dancing set and its non-dancing faction. These make use of the dance issue as a never-ending point of contention; and thus the better possibilities of the youthful social intercourse are very much set at nought.

But our chief objection of the social dance is that it always seems to keep drawing its participants toward the border line of sensuality. Again and again the social set belonging to so-called good society sees fit to participate in modified forms of the vulgar dances that originate in the house of assignation. As a result there is an overstimulation of the sexual desires and passions. The social dance as practiced to-day allows for close embraces

such as no right-minded mother would permit her daughter to participate in outside of the dance. Then, why should the dance be an exception? Is there not always danger that the embracing and the emotional excitement will lead the comparatively young girl to step over the border line of virtue? The people of Utah and vicinity have perhaps made the best progress in the solution of the dance problem, and that is by connecting it with the church life of the young. The church social is often an ordinary dance with waltzes and two-steps as constituting the major part of the program. A most commendable feature of this affair is seen in the fact of its constant and conscientious supervision by the adult members of the church. Thus the excesses which so often mark the mere society affair are reduced to the minimum. In the typical Utah community it is a common practice for children, parents and grandparents to dance together.

There are so many other good methods for rounding out the social instincts of the girl that the dance seems scarcely necessary. This social practice so often lacks the badge of genuineness, the suggestion of democracy and the substantial character of heart-felt social sympathy and good will. It is true that some scientific students of the social problems have advocated the dance. They have attempted to provide publicly controlled dance halls as a step away from the destructive, privately controlled institutions of this kind. These able students of human affairs have often been misunderstood in their advocacy of the public dance, for in many instances they have meant to defend the so-called folk dance,—which differs radically from the ordinary social affair. The folk dance is participated in as a part of a symbolic program representing something in the tradition or the history of a people. It allows for no close embraces and is usually danced by one sex alone,

rather than by both. Folk dancing is apparently coming into vogue as a part of the beautiful pageantry that is being more and more used as a means of entertainment for large social celebrations.

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CHAPTER XII

THE GIRL AND THE SEX PROBLEM

On the very day this chapter is being written one of the leading head-line stories in the associated press tells of the tragic downfall of two young women who "belonged to two of the best and most highly respected families of ———." These girls bore the reputation of being unusually beautiful and they were leaders of the local society of young people and members of a college sorority. But they carried on a clandestine courtship with two young married men. The affair came to a crisis after there had been an elopement into another state and the two pairs of young people had settled down to live together as if married. The next chapter of the story is recorded in the police records, the U. S. district court journals, and in the files of the attorney-general's office at Washington.

Why Discuss this Subject

The author of this book has written not a few dissertations on the subject of instructing the young in regard to sex, and he has had the benefit of an extensive public criticism through the medium of his private mail. The great majority of parents seem ready to commend every frank and straightforward treatment of the matters just named; but there are a few who object upon the ground that such subjects are either too repulsive or too indelicate to admit of any form of public treatment.

However, it is our belief that the subject of sex hygiene is not more indelicate and inappropriate as a topic of in-

struction than is any other that relates to the vital affairs of the young people. The sex life of the boy or girl is one of the most beautiful and significant aspects of the young inherent nature. It may be said that the growing girl will rank high or low in her future career largely in proportion as she learns how to make the right use of that great flood of mental and physical energy which has its origin in sex. But instinct is blind. The growing child is instinctively hungry for food and drink, but he inherits no knowledge of how to satisfy these cravings in the interest of his well-being. So with the sex instinct. It is a passion blind as to the accompaniment of any inherent knowledge of how to make the best use of its nature.

The parent who approaches the problem of instructing the daughter in relation to the sex life has no reasonable grounds for discouragement. While no girl is inherently good enough to be able to find her own way to best advantage through the mysterious period of sex unfoldment, the ordinary girl may be safely led through this stage of her development by means of the application of the methods and devices of training now becoming more and more available for all concerned.

A Part of the Schooling

Modern expert judgment inclines to the decision that instruction in reference to the sex life is simply a part of the whole course of training now required for the young. Doubtless this position is the correct one. The sex training will be given most adequately in the same manner as in the case of the play training, the work training, and the book training. That is, all those concerned with the education of the child must participate in the instruction. The home, the school, the church, the Sunday school, the college, and many other institutions, may be reasonably

expected to be called upon in turn to offer some assistance in the accomplishment of this important undertaking.

One of the most cheering signs of the times—and we write this for the special encouragement of the busy parent—is the fact that the education of the young is becoming more and more thought of as the business of the community as a whole, and of every worthy member thereof. So, it is coming to the point that there are a decreasing number of pitfalls along the pathway of the growing child and a corresponding increase in the number of institutions and agencies co-operating in the direction of his life. What is the duty of the parent, then, in respect to this affair of teaching the growing daughter about the sex life? It is this: the parent must become thoroughly acquainted with the important facts that surround and support the problem, and he must then proceed to carry out the methods of training warranted by these facts. The remainder will prove comparatively easy.

The Danger Period in the Girl's Life

The period of the greatest danger of sex perversion in the life of the ordinary girl is at the beginning of adolescence, and this liability to error tends to remain for a period of several years thereafter. Some young women are thoroughly trained and trustworthy at the age of sixteen years, so that they may go safely into all forms of ordinary social company. Others do not seem to acquire a fixed and trustworthy habit of safe-guarding their morals until they are twenty or more. It all depends upon the nature of the girl and the amount of careful training she has received. Statistics covering many hundreds of cases show that the great majority of girls who fall into the slough of social evil do so somewhere between the ages of thirteen and nineteen. However, it may be said with

assurance that there is practically no period in the life of the ordinary girl so dangerous to sex morality as to give the conscientious parent an over amount of concern; provided the parent do his full part from early years by way of safeguarding the child with reasonable instruction and restraint.

Shall the Girl be Told about the Social Evil?

As to whether or not the growing girl should be told about the so-called sin of society?—this is a much debated question. It is apparent that Nellie M. Smith has written most sensibly about the affair in an article published in *Prophylaxis* (Volume I, No. 10) as follows:—

"The problem of giving sex instruction is even more a psychological than an educational one. It is fundamentally a question of relations. The aim of the instructor should be, not merely to impart correct scientific information, but what is of greater importance and also of greater difficulty, to relate this information to life as a whole. Sex hygiene differs from all other departments of knowledge, excepting religion, by its personal subjective character. Because the subject is so personal, the teaching must be adapted to the needs of the individual, to his attitude of mind regarding it, and to the previous concepts which he may have received. In talking to children, and particularly the younger ones, the problem of overcoming information previously received often does not exist; but with young women, this problem is always present and must be taken into consideration in planning the talks.

"Among many girls of the protected class, sex is still very much shrouded in mystery. Often it is something to be ashamed of and to be feared. They have heard something of vice and immorality, and perhaps a vague reference to disease. They have been given certain warnings,

but no definite information. They have heard motherhood spoken of as beautiful, and motherhood out of wedlock as a disgrace. They have a half knowledge of many things that happen in life; some good, more bad; but they are not able to relate one thing to another and make the needed adjustments. How can motherhood be beautiful and also be shameful? Why is it that love is sometimes called the greatest thing in the world and at other times a disgrace? Why are people given an instinct and then punished by disease if they follow that instinct? Such girls often dwell on these questions, puzzling their minds, or talking it over with their friends who are as ignorant as themselves, until they grow morbid. Girls of this class often suffer intensely from mental apprehension, shame and fear. Many people fail to realize how much they need to have given them a full knowledge and understanding of the social purity, and help in relating this knowledge to life.

"The goal to be worked for in teaching sex hygiene, is to instill in the minds of the hearers the right attitude toward the subject. The problem before the teacher, therefore, is twofold: first, to disassociate sex from its sordid aspects; and secondly to interpret life on its higher side. The first is biological, the second ethical. In other words, the old association—of connecting sex with the coarse story, the vulgar joke, and the perversions from the normal—must be displaced by a new association, with the wonders of nature working in a wholesome way. Then this new association must be related to human life and conduct."

The Psychology of Sex

Miss Smith is especially apt in her statement that the sex problem is largely one of psychology. For it is found

that in reality the training of the girl in regard to her sex life amounts to a course of training in secret thought habits. Now, as suggested by the foregoing statement, it is necessary to begin early to instill in the mind of the growing girl clean and wholesome thoughts about herself and about the affairs of juvenile society. Therefore, the first step in sex training is a negative one; namely, to see that the young girl be kept free from the hearing and use of vile references to sex matters. A very small amount of questioning will enable the mother to determine whether or not the girl has been listening to any evil conversations. If such thing has happened, the matter must be corrected then and there, by admonishing the child against heeding such talk and by arranging that she be kept away from its source.

While attending the public school the pre-adolescent girl is often in danger of falling into association with some older girls who affect much wisdom about the mystery of life. If rightly associated with her mother such a girl will frequently come home with a story about how some older companions were heard talking of sex matters. Again it will be the duty and the pleasure of the mother to have a talk with the daughter and to offer some quiet admonitions. What is especially desired is that the girl assume an attitude of indifference toward the evil conversations of others and that she carry within her mind a secret declaration as to her own personal purity, and a secret avowal of her determination to live a pure life. Thus the rightly trained child receives a very strong re-inforcement for the day when she will be called upon to deal with the stirring temptation which is to come from within her own physical nature.

How Much Shall the Girl be Told

It is always a question with parents as to how much information about the mysteries of life should be imparted to the child at any given time. There is no general answer to this question except to say that the instruction offered should be relative to the age, the degree of instinctive awakening, and the particular incident prompting the childish inquiry. Let the child lead, then reply frankly and definitely to every question she asks; but do not feel under the necessity of going into a full and detailed exposition of the secrets of life. How about the stork story? someone asks. Why, that is no better and no worse than the Santa Claus story. So long as it fully satisfies the infant curiosity and does no violence to the child's immature understanding of things, then perhaps the myth about the stork is good enough for the time being. But sooner or later, the little girl will come back with the question, "Mamma, does the stork really bring babies or not?" Then it is time for the parent or nurse to become serious and matter of fact. A pretty little story of how the baby grows from a tiny seed in its mother's body, of how it is nourished and protected and loved there, until the day of its being born—the childish curiosity will probably be satisfied with this truth. And thus for the time being, the matter will have received a full and just explanation.

There is no reasonable objection to the method of approaching the subject of the origin of human life through a series of stories about the propagation of plants and animals. Indeed, this is a beautiful way and it may even be made a romantic one, as Margaret Morley has made it in her helpful volume, entitled "A Song of Life." But for the great majority of parents this long and interesting course in botany, zoölogy and romance is impracticable.

They must get at the matter quickly and more directly. In all such cases we recommend that the child be given the benefit of the plain and definite facts in so far as her age and degree of sex development may warrant.

Teaching the Girl about Herself

At the age of puberty the ordinary girl is involved in a great deal of mystery about her own life. In case of the pure-minded, innocent girl the first monthly period may come unanticipated. Naturally shy and reticent at this time she has great hesitancy about consulting even her own mother as to what is the matter and what should be done. But the watchful mother herself will anticipate this important event in the daughter's life and will tell her plainly beforehand what to expect and what should be done as a matter of self-protection and care. The beginning of the pubic period furnishes the mother an opportunity for imparting to her daughter some valuable lessons on personal hygiene. It is now known with assurance that the strains and burdens incident to the ordinary girl life should be partly relieved during the climax of the monthly period, that there should be a time of quiet and relaxation. Especially should the girl enjoy freedom from excitement and worry; and in order to bring about the ideal state of affairs at this time a private understanding with the girl's teacher may be necessary.

There is another aspect of the psychology of sex that is all too little understood. It is demonstrable beyond question that any variation from the normal ebb and flow of the sex life of girls and women is marked by a corresponding change in the attitude of mind and in the quality of character. In order to make clear our position in respect to this matter we need only to refer to the physical derangement *prolapsus uteri*, so common to women. This

ailment proves often to be a most serious menace during the entire first half of the life of the one who suffers from it. And yet this unfortunate affair is most probably traceable to the ignorance and negligence of parents during the menstrual period of the daughter. Morbid-mindedness and various eccentricites are the best known accompaniments of this female disease, which has caused so many good women to suffer, not a few to miss their golden opportunity for marriage, and still others to lose all interest in life itself.

A Single Standard for Both Sexes

At last we have come to a time when there is a general tendency to do away with the dual standard of morality between the sexes. It was once thought that girls and women were naturally better in their moral lives than boys and men, but it is now understood that this radical difference has resulted wholly from a dual standard of training and that it is not an inheritancy. The fact that clean standards of moral conduct are being required on the part of boys and youths is going to make it much easier to train the growing girl in the practice of a pure life. Nearly all of the vile phrases and evil stories about the sex life have originated among men and boys; and these evil practices have been, until recently, tolerated and regarded as a kind of right and privilege peculiar to the male sex. But the tremendous amount of scientific inquiry into the status of the so-called social evil has awakened a new and better conscience. Men who once listened to evil sex stories as matters of innocent amusement are now inclined to hang their heads in shame or disgust. All of this means much for the future of a true and noble womanhood. It means that the young girls now developing into maturity of life are to have the sympathy and helpful co-operation

of millions of good men who once assumed an attitude of indifference regarding the social evil and the purity of women outside of their own home circle.

The World will Know the Facts

"Twenty thousand girls snared annually. White slave dealing takes awful toll of America's young womanhood. Can be suppressed." The foregoing phrases constituted a part of the head-lines that appeared in the daily press news while this chapter was being written; and the substance of these remarks is taken from a direct statement made by an able attorney and a high official in the department of justice at Washington. In his interview, this official adds the remark that "about fifty thousand men and women make an easy living every year speculating and prospering on the earnings of these fallen girls." The country at large is being made acquainted with the facts relative to the tragic destruction of this great army of America's young womanhood. Robbers and cut-throats are gentlemen in comparison with the fiends who conduct this nefarious traffic in human blood and flesh. Never before in the history of civilization has there been such an awakening in the interest of the complete elimination of this money-making crime against women. The scientist, the millionaire, the philanthropist, the social worker, the statesman, the teacher, and the parent—all these and more, are uniting in a mighty effort to put the blood-thirsty panderers behind the bars, and to set their helpless victims free. On account of this remarkable situation, we are constrained to say that every praiseworthy young woman might be better off for knowing something about the social-purity movement.

As suggested above the problem of sex instruction is not to be handled exclusively by the parent or by any other

single person related to the education of the young. All worthy people are equally concerned. The time will come when this same young girl whom we are interested in instructing rightly will desire to contribute her part in the educational progress toward a higher standard of social purity. Then, why not place the facts before the young woman just as we would instruct her relative to any other great public affair? Such a presentation of the facts will doubtless broaden her conceptions of life and the world and will deepen her interest in the inherent goodness of humanity.

The Daughter Away from Home

In case the daughter is called away from home, either to seek employment or to attend college, the parent will be under the necessity of attending her with his best thought and admonition and prayer. It is well to know as definitely as possible about your absent daughter's lodging place, whom she goes out with, where she goes for her social entertainment, and what are the peculiar temptations that visit her life.

Upon being questioned as to what she regarded as the most helpful agency in keeping her life clean and praiseworthy, a young woman residing far distant from her own home said, "The sympathetic and companionable correspondence between my mother and myself has done me more good than almost anything else. Regularly every week she writes one of these generous, sweet-spirited letters which seems to me as good as any sermon in which I have ever been interested. She reminds me of her confidence and trust in me, of her unshaken faith in my ability to go on and on to better things and finally to attain unto a life of nobility and worth."

The cruelty of loneliness, of being away from home and

THEY WILL REMEMBER THIS SCENE AFTER THE LESSONS ARE FORGOTTEN

out of reach of the sound of a sympathetic voice, of being without the stimulating effects of a daily exchange of smiles and good wishes with one's friends—this is the kind of situation which so often depresses the mind and beclouds the moral judgment of the girl who resides away from home. There should be more hospitable places to which such a young woman might find easy access. Not only should every city have its young women's Christian association, its social and philanthropic departments, as is now practically the case; but the city should be mapped into smaller sections and every one of these divisions should have its open place for furnishing hospitality and good cheer to young women.

The Source of Love and Beauty

Finally, every young woman should be made to understand that her sex life constitutes her largest source of that love and beauty which an All-wise Providence has placed within her being. It should be made known to her early that her future happiness and worth in the world are dependent almost wholly on how she makes use of her sex nature. If she prostitutes that, then, woe unto her; for nothing better than an early and ignominious death awaits her. But if she regards her sex nature as a beautiful talent placed at her disposal by divine fore-ordination and a thing to be used only in rendering her own life more beautiful and serviceable; then, her cup of joy may be made full and overflowing until the end of her career on earth. So, in talking familiarly to the daughter about matters of sex, it is often advisable for the mother to grow a bit sentimental. "Yes, my daughter," the older woman goes on to say, "I know how some are falling by the wayside. I am aware that there are some men in the world who practice these awful things which you have been dis-

cussing; but there are also many good, pure-minded men and women who do otherwise. You are strong and self-reliant enough to place yourself in the company of these better people. You are looking forward to the time some years hence when you will become acquainted with a certain young man in whom you may have a very peculiar interest. You are looking on ahead of that to the time when you may be settled down in a home of your own, probably with this same young man as your life companion. And Oh, the joy of a congenial home life, where love and contentment rule the day, and where little children play and prattle and make the atmosphere resound with their merry laughter! Can you really think of anything better and more inspiring than this sort of life? And can you ever think of allowing yourself to step aside from that straight path of virtue which leads onward to this happy goal?"

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PART THREE

VOCATIONAL TRAINING

CHAPTER XIII

THE NEW VOCATIONAL IDEAL

Happiness and adjustment prove to be one and the same thing. Ages ago it was fairly well decided that the direct pursuit of happiness is likely to lead one into many serious failures and losses. Seeking happiness as a direct aim in life fails especially to bring about an adequate adjustment of one's nature to his environment. But turn the matter about, seek a natural and reasonable adjustment of life to its conditions, and happiness will naturally follow. It has been the contention of nearly every chapter of this book that we must go to the child and inquire into his individual nature in order to know what it were good to do for him. It is now time to emphasize that particular point more than ever before. In spite of all our efforts we may fail to bring about a reasonable adjustment of the girl's peculiar nature to her particular environment, but we feel very certain that such an effort is the only reliable means of making her career a successful and happy one.

Study the Girl's Nature

In anticipation of finally assisting our little daughter to attain unto a successful and happy vocational life we must study her intensively and be patient in watching her unfold very slowly from mere childhood into full womanliness of mind and practice. How does the little girl play? Who are her companions? Is she fond of household duties? Does she love her doll baby? Is she

apt and well advanced in her school lessons? In what class of studies does she excel? Does she lead or follow the suggestions of others while among her playmates? The foregoing and dozens of other such questions should arise in the mind of the parent who is looking forward to the time when his growing daughter shall enter upon the life work.

It is the relatively new functional view of human life which interests us here. Human happiness and worth of character depend less upon what one has than upon what he does. Beauty is as beauty does. In the realm of character development there is not a single valuable negative virtue. Every talent must be put to use or it perishes. But the best talent usually is hid away within the recesses of a complex young human nature. Who can find that out and put it to its proper use? He is indeed a leader and an inspirer of the young.

Recent Discovery of Womanhood

Modern womanhood is a comparatively recently acquired conception. For ages and ages, we know not how long, man tried woman out as a slave and a chattel; and according to all accounts she performed the part well. Even now among the lowest peoples of the earth this general condition of woman obtains. Among one native African tribe the price of a woman is thirty pieces of cloth. The first duty of life laid before the young man is that he work and save enough with which to purchase the thirty pieces of cloth. Then he goes out and looks among the shiny-faced daughters of some neighboring clan, selects without consulting her the one which suits his fancy best, goes to the father of the girl and throws down the cloth, demanding the hand of the fair one in marriage as a return

for his goods. The conditions have been met, so the contract is closed. The youth goes out and drives the girl home, lashing her and forcing her along, for she has become his personal property to be used and disposed of as he sees fit. Then and there the dusky African youth ends his weary labors. His wife becomes his slave and personal attendant. She must prepare his meals, help him put on his few personal adornments, light his pipe and bring it to him, and in all other respects yield to his demands for service.

Among a South African tribe the price of a girl is three cows. The father's wealth is rated in proportion to the number of cows and girls he possesses. This time, the young wooer's task is that of securing the three cows wherewith to purchase a wife. This he finally does by dint of much labor and saving. Then, after the investment in a wife has been made, he too may take life easy during the remainder of his natural days. There are various other prices charged for women.

It is remarkably significant that woman has succeeded so well in every capacity in which man has tested her. In the past she made a most excellent slave, and always brought a good round price as a chattel. During the days of chivalry she was tested in the capacity of an ornament and sort of a worshipful admirer of man. Again she met with brilliant success. Indeed, in modern times, when placed on exhibition woman has not failed to carry away her share of the premiums. She has also served most commendably during generations not far remote, as a cheap, ignorant drudge in the household and the sweatshop. And even now, all too many of her kind are hemmed in by depressing and insurmountable conditions, nearly all of which are traceable to the failures and shortcomings of our social order.

The Twentieth Century Woman

But at last a new day is dawning for womanhood. At least it has been discovered that the ordinary girl has natural capacities, appetites, dispositions, desires, aptitudes, heart yearnings, similarly as does her own brother. Far and away above any other time in the history of the world man is now showing a disposition to be fair to his sister—to give her a full and adequate course of training, to protect and safeguard her life with just laws and other helpful measures, and finally to assist her in attaining unto that vocational position which the peculiarities of her personal nature and her environment demand. We are nearing the millennium for womanhood, and as a result we are approaching a new and higher level of existence for all mankind.

Is The Feminine Sex in Danger?

Many have attempted to make us believe that the new woman is a very coarse and masculine affair, which amounts to saying this: Assist a girl in growing up naturally, help her choose her life as prompted by her inherent nature within, and she will become coarse and brutish and unattractive. On the other hand, train woman as man has traditionally seen fit to do, into a kind of cheap servant and companion for man, and you have a creature of genuine feminine beauty. That is to say, some would make you believe that man's finite and biased conception of what she ought to be has shaped womanly character more perfectly than is possible for the Hand of Divinity himself.

No, the new freedom of woman is not making her coarse and brutish and masculine, as some contend. Many of us challenge the very insinuation that true masculinity

HAPPY WITH HER FIRST "BABY"

DELIGHTED OVER HER FIRST GRANDCHILD

is a brutish thing. But again Mother Nature gives us no uncertain reply to those who would speak disparagingly of the twentieth century free-woman; for we know that acquired practices do not pass to the next generation as a germinal inheritance. Let us assume for the mere sake of argument that the women of one generation actually make a mess of their lives by aping the ways of men. Even then, as certain as they have any children of their own, these little ones will again manifest the true feminine attributes inherent in the race. Thus nature tends all the while to correct in the newborn the errors committed by their parents. Acquired characters are not transmitted to the offspring.

Throw Away Tradition

So, at the risk of seeming to be radical, it is here recommended that the parent of the growing girl throw away all tradition and cheap gossip as to what a girl should become and that he enter into an intensive study of the nature and the conditions surrounding the life of his own daughter. This, many of us ardently believe, is the only certain way whereby the girl may finally be guided into a career of genuine usefulness. Who is the successful woman? What is she doing? What conditions obtained in her life during the years of development? What relation does she now bear to the home, to society, and to the world at large? Let the anxious truth-seeker raise the foregoing questions; then read, observe and reflect to the fullest possible extent in reference to the life of girlhood and womanhood. The successful answer will slowly evolve out of the earnest application of the parent to the task at hand.

"I did not understand girls at all until I had three daughters of my own, and was compelled to make a careful study of the problems growing out of their needs. The

attempt was slow and baffling at first, but finally the whole matter became an affair of keen pleasure. I first consulted all the expert advice within reach, then I obtained the best literature on the training of girls. Several times, before making a decision for one of my daughters, it has been necessary to write to some person high in authority on the question involved. For example, Dr. G. Stanley Hall, President of Clark University, once gave me some most valuable advice about my second daughter when she was thirteen years of age. Two of these girls are happily married now, and I feel certain that the third is safe and secure in her prospect of a successful career."

The foregoing is the testimony of the father who during the youthful life of his girls was bereft of the precious advice and help of a life companion, but who notwithstanding this extreme disadvantage has succeeded admirably in the training of his own daughters for a career.

Who Is the Successful Woman?

In anticipation of fitting the growing girl for a successful vocational life one must determine in his mind what constitutes genuine success in the character of woman. What sort of career do you consider ideal for your daughter? one might reasonably be asked. But there is always the possibility of an error in this selection of an ideal course for any young person. The error may arise out of the fact that one can never anticipate with certainty so far in advance just what will be the leading talent of the child when maturity is reached. For example, a father might have in mind a musical career for his daughter, and ardently hope to be able to perfect her in that line of vocational activity. He may even lay the plans very early, and begin the musical training during the childhood of the girl, and yet fail in the end on account of not having selected

a course of training for which she was inherently fitted. So one fails while another succeeds. There is probably no such thing as genuine all-round high grade ability. Natural aptitudes are always special. We are all very uneven in our capacities. The brightest of us is very stupid in some respects, while the dullest of us is very able in some of his faculties.

So in considering who is the successful woman one will experience not a little difficulty in deciding upon a standard of measurement. The successful homemaker, for example, is the one who presides over the household affairs with ease and contentment. She loves her place, is enthusiastic about its details, and finds not a little time for outside activities. Again the woman who is a successful mother exercises this function with the same degree of ease and supremacy over her appointments. She experiences great joy in the care and training of her children. Her firm but gentle word of direction is their law of guidance for the passing days, and her wise counsel in respect to their larger affairs leads them on toward maturity and perfection of character. Natural motherliness is a very significant trait which not nearly all women possess.

There are many other suitable feminine occupations aside from home-making and child-rearing. Indeed the successful woman cannot be measured except in terms of a very general standard. It is always simply a question of whether or not she is doing a piece of real woman's work honorably and well. While we argued above that happiness must not be made the direct goal of any life, nevertheless happiness may be considered the first test of a successful personality. If the woman proves not to be happy and contented with her lot, that is ample evidence of her being engaged in the wrong kind of work. Every

reasonable effort should be put forth to find her a place that is congenial. We are now ready to make a rough sketch of the successful woman without either naming or perhaps even hinting at her occupation. It is this: Reasonably good physical health; an adequate training of both body and mind in preparation for her calling; a frequent opportunity to lay aside her life task for the time being and lose herself in recreation, or some avocation; and such a career as will allow her many occasions for contributing the best of her thought and talent to the service of some class of the suffering or the needy, and to the service of the community's welfare.

Psychic Power and Life

To overlook the significance of the idea suggested by the heading above would well-nigh destroy any possible value this volume may possess. Psychic power is a great factor in the life of man, and it is almost the chief asset in the character of a successful woman. What do we mean by psychic energy? It is this: To be pure in mind and in body; to be thoroughly in love with one's work; to be overflowing with enthusiasm as to the details of its performance; to experience a thrill of joy on the beginning of each new day in anticipation of its routine duties; to go on about one's affairs with a constant heart throb of affection for the world and its movements; and to possess a cordial, earnest good will toward all mankind. The foregoing statements do not adequately define the psychic power which should be in possession of every good and successful woman, but they weakly characterize this power. From the subjective side the one experiencing this psychic disposition feels herself borne along by sheer force of the energy from within. She realizes that the source of such energy will continue unfailing so long as her life

is well poised and well adjusted to its duties, and so long as she preserves the sweetness and serenity of her secret thought. Indeed, under such ideal conditions the successful woman regards herself as being at one with the Infinite Source of All Life.

Having now attempted a mere hint as to the meaning and use of the psychic power possible for a good womanly life, let us reserve a full treatment of the subject for the last chapter in this book, and turn our thought to certain other very practical matters.

What Has Fate Ordained?

Each and every one of us possesses a dual nature, has what might be called an outside life and an inside life. We speak and work and act in ways that tell a certain story to the world as to who we are and what our personality is. This is the outside life, which is more or less artificial and is not infrequently a very strained affair. Then, there is an inside life. Our secret thoughts and purposes are never fully known to the world. These inner joys and sorrows, anticipations and disappointments, physical pains and pleasures, cravings and heart yearnings, come and go in rapid alternation entirely unobserved by the casual onlooker. In a sense it may be said that any individual's life is marked by happiness and success in proportion as these two, the inner and the outer, either coincide or harmonize within it.

But what we especially wish to remark about here is the fact that there are so many reasonably good people who have reduced their lives to a kind of resigned despair, under the belief that an inexorable fate has marked out an unpleasant career for them. This condition obtains perhaps more frequently in case of women than it does in case of men. Two errors in training are often the dis-

coverable causes of this unhappy condition among womankind. The first cause is that of one's having been forced into a life position for which there was no inherent call and no adequate training. The second cause is that of being obsessed in the belief that there is no happy way out of this undesirable condition of life after one has fallen into it. The world is full of women, young and old, who are moping and complaining and despairing, and who regard their condition as being past all remedy or permanent relief. What we wish to do is to forewarn the parent against allowing the growing daughter to fall into the slough of despond which we have just now pointed out.

Calling in the Specialist

If a member of the family becomes physically ill, a physician is at once consulted, and scientific relief is furnished; but if the ailment happens to be merely an ordinary derangement of the mind instead of the body, there is usually little thought of consulting expert help. However, why should there not be a physician of the soul as well as of the body? It is the belief of the author that we are coming slowly but most certainly to a time when the soul specialist shall be almost as frequently consulted as the body specialist. Now let us turn our attention to some concrete cases and thus make our meaning more practical and clear.

An apparently happy family of five live in a good home on one of the best streets of a thriving young city. The head of the family is reasonably successful in business, being without heavy indebtedness, and enabled to furnish and equip his household to a very adequate degree. There are three children in the family—the eldest a girl of four-

teen, who is a sophomore in the high school, and two boys attending the grades below. To the casual observer, the daughter seems normal, but as a matter of fact she is nothing of the kind. She keeps up with her classes, receives better than the average grades, goes and comes with punctuality, assists her mother about the household, and behaves in a manner becoming one of her age and sex; excepting one thing, which is marking her life and in time will mar it unless some remedy is forthcoming. From childhood she has been reticent and timid among her mates, and at fourteen she is actually very low in power of initiative. This girl is obeying her parents and her teachers, and seemingly making good progress, but all the while she is receiving almost no practice in doing the thing which her inner thought prompts her to do. This negativeness is becoming an obsession, and the longer it remains as an untouched part of her character the more fixed it will become. However, few parents realize that a radical remedy should at once be sought for such a case. And what is the remedy? The first step is this, to call in the specialist and have him analyze through and through the character of the girl and finally prescribe a remedy. In an effort to secure relief for such a case as that described, the parent is advised to write to the Psychological Clinic at the University of Pennsylvania, or the Psychological Laboratory at Clark University. The first duty will be that of setting down a full and detailed historical account of the girl requiring the expert treatment. In some cases it has been found highly profitable to go with the child to the laboratory and have the character analysis made. It may be said with assurance that in all the instances of those earnestly seeking after relief and assistance there is some measure of help secured, and often the results are both sudden and surprising.

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CHAPTER XIV

THE ISSUES OF LIFE FROM WITHIN

Out of the recesses of the inherent nature within must come the great forces of the individual existence. There is no great achievement possible for any human being except that achievement be correlated with definite nerve growths and arrangements furnished by the Divine Mind, which planned all things in their original forms. It had better be determined at once that it is a hopeless undertaking to attempt to put anything into the child's nature which is not already a latency there. The processes of growth and training are not a putting in of new things, but a bringing out of inherent potentialities. One must go repeatedly to the individual child herself and continue during all of her years of unfoldment to inquire into the peculiarities of her nature. The ordinary individual possesses a thousand and one inherent traits, some of them strong, some medium, and some weak. No two individual natures are precisely alike. In man the way in which these inherent qualities are inter-related is always an individual affair. So, if you would reasonably expect your little daughter to blossom out in future years into a creature of worthy and beautiful attainments you must study her growing life as intensively as you would any text book that might be prescribed in a difficult course of learning.

But before taking up a positive treatment of the subject in the head of this chapter, let us turn for a brief consideration of some of its negative aspects.

Sinning Against the Future

Perhaps the most pitiable so-called victim of fate among what appears to be normal young women is the instance of the girl who was taught to do nothing useful during her growing years, and who later met with the necessity of independent self-support. The author has been consulted upon many individual cases of this kind, and he has found them most difficult to deal with. How do such unhappy conditions develop, one asks? Easily enough, is the answer; and that on account of the sin of the parents in not providing for the future contingencies in the life of their growing children. A family is prospering; the income is sufficient to meet all ordinary needs; and there is enough for luxuries; the girl is going to school and learning her book lessons there, but she is living a sort of butterfly life. There are servants about the house to wait on her and to indulge her in believing that she was born to be a perfect little lady. Music, fine art, parties, and long summer outings are a part of the program for the girl. She grows up "soft" and sweet and attractive on account of her super-refinements, but she slowly acquires the habit of doing no work, of being babied and waited on, of being petted and spoiled, of being flattered and courted; but she is never genuinely loved by a young man. How fleeting the years! Sweet sixteen soon becomes attractive twenty, and that soon jumps up to uncertain twenty-five, while there is only another quick move to despairing thirty. Thirty years of age and with a mind possessing accomplishments appropriate only for the weak life of a princess, and with a purse and a body suitable only for a place on the bread line. What an object of pity and despair! And what a large number of young women there is to-day who fall into this slough of despond!

Foreknowledge of the possible adverse conditions of young women described above and prevention of the error, is the only way out. The expert psychologists and analysts of character will tell you that such lives are hard to mend if they have once been broken by the sins of omission which we have mentioned. And yet, how easy to prevent the girl's drifting into a condition of uselessness and despair at thirty. Among other things it may be stated that the average right-minded young man does not look for a life companion among the butterflies. During the years of his youth he likes to play with these beautiful things, to go with them to the parties, and even to spend some money upon their entertainment. He finds great joy in dancing with them, and in whispering sweet, meaningless words of love in their listening ears. But that is all; he means nothing serious. At a later date he is observed selecting one who would walk at his side, who would assume the place of mistress of his home, and who would become the mother of his children, and that probably from among the sturdy well-trained, serious-minded and plainer appearing young women.

Parents must cease longer to allow this sin against feminine childhood to occur. And such folly will cease if young girls for whom there is a reasonable hope of a happy and successful future—if such young women be trained during childhood in the performance of all the plain household tasks, of cooking and sewing, of shopping and housekeeping, of serving and assisting those who may benefit by their kindly offices. To the misguided parent these plain things seem to possess such little consequence. But at length the years of opportunity have slipped away, the daughter has become a grown young woman, old enough and anxious to marry, or ready to enter upon a career; and yet perhaps only a useless ornament to society.

Despair must follow. May heaven spare the parents who, after having read these lines, still continue to sin against the future of their own little daughters in the manner we have described above.

Loosing the Springs of Action

The secret of a good life for your daughter will depend upon your ability to help her set free the beautiful resources inherent in her nature and put them to work. There is no rarer source of charm and inspiration for common life than just this, to be accorded daily the joy of doing precisely the thing one instinctively longs to do. Madam Montessori contends that there is practically no difference between work and play. The more we think of the matter the more we are convinced of the correctness of her interpretation. Certainly no play is either more joyous or more spontaneous than is that work performed by the enthusiast who is ardently in love with his task.

Therefore, if possible, plan every day of your daughter's life from her own point of view. Keep the beauty and charm native to her young nature busy doing something all the while, and thus they will be made to grow in their force and effectiveness. There are some tasks which will prove very foreign to her nature, and which for that reason should not be required of her to a further extent than that she learn their simple meanings. For example, if there be not one but several growing girls in the home a happy division of duties will soon suggest itself. One may prove a ready expert in the use of the needle and in the ordinary requirements of sewing and mending. Another may show an instinctive fondness for certain housekeeping duties, and yet not naturally delight in the work of preparing meals. The third may prove to be happy as

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE

a little song bird when assigned to kitchen or dining-room duties. Thus it will seem practicable and altogether advisable to minimize the drudgery required of every girl, and to allow her to specialize in the sort of work for which she has greatest fondness. Likewise the mother and daughter may work together and coöperate in the performance of the home duties.

Call Nothing Evil

One of the best secrets of adding to the charm that may be associated with plain work is to follow the habit of referring to that work in terms of its best aspects and meanings. Assume that your little girl is willing to do her part, speak cheeringly to her about her appointed tasks, and in various other ways make her to understand that the duties she is performing are really becoming a necessary and substantial part of her growing character. One who overheard the remarks of an ideal mother in conversation with her nine-year-old girl reports the sentiments expressed as follows: "There, my little girl, how well you set that bedroom in order. The spreads are so smooth and straight and everything so beautifully arranged in its proper place. Why, my child, you do that work better than your mother. What a fine little housekeeper you will be when you have a home of your own." In an instance like the foregoing it may be said that the training of the girl in the performance of the bed-chamber work is practically finished. She is naturally fond of the duty, takes pride in performing it well, and is doubtless much pleased with the commendations of her sensible mother. These musical words will reverberate many times in her youthful mind as she goes about her work, and questions herself as to the other ways in which she may appear pleasing to her mother.

So again, it is urged that the young girl's daily assignments of activities be thought out as a single affair rather than as so many fragments of experience. The task she is least fond of may be so linked with the one that lies nearest her heart's desire as to make the drudgery seem less hard, and the pleasing task no less delightful. "Why, my child," you say, "we all have to do some work that is heavy and somewhat displeasing to us, but while doing that we think of the joy of having accomplished it well, and of being set free to go and do something we like better."

What if Your Girl is a Genius

The real geniuses are few and far between; and well enough this is, for the world has room for only a few of them. However, it may be true, as you believe, that your girl is a natural-born genius. If such be really the case her training for a life work will prove comparatively easy. In general, such training will consist simply in holding her back from too rapid progress in her one great talent, while you give her the rudiments of an all-round training in the book learning and the experiences required of the ordinary girl. After a sufficient foundation has been laid, then there remains only the simple duty of turning the girl's efforts toward the fond pursuit of her genius.

It may be said with comparative certainty that as a rule the girl who is a natural-born genius is not well suited for either marriage or the home life. Probably she should never marry. Observation has shown, for example, that the girl with the precocious and very pronounced talent for the stage life has nearly always made a bad affair out of her matrimonial adventures. She is instinctively fond of pleasing her audiences, the applauding public, and feels it her duty to do so even though she may displease her

husband. Him, she is inclined to regard as being at his best not much more than a necessary evil, or a mere convenience. So with the extreme feminine genius in music or any other fine art, or any life practice toward which the heart of the girl might incline with rare enthusiasm and exclusiveness. In fact the real genius is always a one-sided, or a very eccentric character and not at all suited to become the life companion of an ordinary well-balanced person. This statement is just as true of men as it is of women.

But the fond parent is often mistaken in believing that the little one shows certain evidences of genius. For example, nearly every child for a few brief months will show an instinctive and almost exclusive interest in conning over picture books, and making very bright remarks about the illustrations. Many children have been known to manifest a seemingly rare talent for drawing. And then again the little girl may seem to be thrilled through and through with the rare sweet spirit of song. However, time usually proves such instances as the foregoing to have been mere passing superficialities. And that same child, which a half year ago manifested such rare ability with her pencil and brush, and drew so many wonderful and beautiful pictures—probably that same child cannot now be induced to make any use whatever of these drawing instruments. The childish interests have gone never to return with such persistent and definite force.

What if Your Daughter Has Many Talents

Not infrequently the situation suggested by the title above is the one that must be dealt with. Indeed, it may be said with assurance that the great majority of our growing girls manifest several very interesting and promising talents. Your own daughter probably makes most

excellent progress with her music, for example, while at the same time she possesses all the native manners and the acquired traits necessary for success as a teacher. She may even possess a third talent, such as that of unusual ability in stenography. Now, which of these talents is the right one to cultivate to the exclusion of the others, and thus make certain of at least one means of self-support? The question is a complex one and involves many minor inquiries. Were this particular case placed before the author of this volume for an answer it would be his policy to ask at least one hundred and one other questions, and thus familiarize himself with a complete biographical sketch of the girl. The motive of this inquiry would be that of determining: first, which of the three talents is possibly the strongest instinctively; second, which has the greatest advantage on account of careful training and practice; third, which offers the best outlook toward a career of self-support and self-contentment. This method of analyzing the life of a girl with a view to determining her career may seem long and tedious, but it is practically the only one which the author feels ready to commend. And even then it is perhaps very advisable to call in expert assistance from someone who has had a long and varied experience in giving vocational advice.

What if Your Daughter Is Retarded

Again, we are called upon to consider a type of girlhood that is not at all uncommon. If your daughter proves to be radically retarded in any of the natural processes of girl development, this matter should be the occasion of not a little parental concern and solicitude. For example, if your child should be as much as two years behind those of her age in her school course, she will almost certainly feel this situation keenly, and behave in ways that are

both eccentric and harmful to her general development. As a result of the retardation she will probably become sensitive and timid in her responses, and will slowly acquire a habit of doubting her own ability. Thus the beginnings of a weak feminine character are made; and that often because some whimsical parent simply "could not bear to have the little daughter leave home so young to go to school," and kept her out two years longer. Then again a serious illness may throw the child back until she falls behind her class. The one rule in such cases is to shield the girl from all avoidable embarrassment and sensitiveness on account of her retarded condition, while at the same time every effort is being put forth to push her along, and put her in the class with the normal children.

The psychology of the crowd is a very interesting affair. Probably no one of any rank—except he be a genius, and therefore necessarily eccentric—probably no one should allow himself to deviate widely from the manners and customs of his fellows, except in the case of minor details. Individuality consists in one's going with the crowd, and in his being obscured by the general movement of society, while at the same time he possesses minor traits and mannerisms that are distinctively his own. Thus he usually finds the maximum of happiness in the thought of being a distinctive self on the one hand, and of merging his identity in the mass on the other.

Choosing an Avocation

Every person should be an amateur at some kind of work while he follows another as a means of livelihood. The function of an avocation is that of relieving the mind of the stress and strain of the vocation. He is a rare man who can forget his work frequently and go a-fishing, says an old proverb. Such a rule is also applicable to the life

of woman. So, for example, the young woman who is in training constantly for the self-chosen appointment of teaching school, might well pursue some type of fine art for her avocation. Music, fancy needle work, writing for the press, and the like—any of these will serve to relieve her mind of the tedium of the schoolroom. After the children have been sent away to their homes it will prove a source of preparation for the next day's duties if she can lose herself in some kind of activity that will take her thought entirely away from the school.

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CHAPTER XV

THE DOUBLE TASK FOR WOMANHOOD

After having learned how difficult it is to train a boy for a reasonable degree of success in his chosen vocation we may be led to wonder how it is going to be possible to prepare a girl for success in two very distinct and separate lines of life work. However, this task of twofold training for our growing daughters is the one that actually confronts us. We may not be pleased with the situation. We may even complain heavily of the cruelties of custom for imposing a double burden upon the shoulders of women. But complaining will effect no changes in the present order of things. The duty of training the ordinary girl for two vocations confronts us, and needs to be met courageously. A simple statement of the duty of the ordinary parent in the matter of training the ordinary daughter for success in life is this: First, to give that girl every possible advantage of training and discipline suitable as a preparation for home making; and second, to give her the same degree of preparation for independent self-support.

Home Making Comes First

The author has made a considerable inquiry into the instinctive dispositions of young college women toward assuming the duties of home making. During a decade of study of this matter he has asked hundreds of such young women—487, to be exact—to make out a frank statement of their desires and purposes regarding a vocational em-

ployment. Approximately 10% of all these declared, and seemingly in perfect good and serious intention, that they had no desire whatever to marry and enter a home of their own. The larger group, about 90% of these girls, expressed themselves more or less emphatically in favor of marriage and the household occupations that usually go with it, while 62% were direct and outspoken in its favor. There seems to be small ground for questioning the theory that girls and young women vary widely in the strength and predominance of the sex and the maternal instincts, and in their innate desire for a place in the home. While with some the inner craving for the home life is so pronounced as to overshadow all other ordinary considerations, with others, representing the opposite extreme, there is practically no such yearning ever experienced. Wherefore, we again come squarely before the chief problem of this third division of the book; namely, to determine precisely the status of the inherent nature of the girl who is under our direction.

Probably, in case one has not yet been enabled to make a critical analysis of the growing daughter's character, the first thing to do is to assume that the course of training in preparation for home life must be at all times given the first advantage. But while this is being done the parent will watch closely for an indication of an awakening talent in the direction of worthy self-support. Perhaps the testimony of an honest father, who has had much experience in rearing his daughters, might be of some assistance in this connection. This parent reports substantially:—

"When our seven daughters were little girls their mother and I often trembled in anticipation of the time when they should be grown and ready to seek places of their own to live and work. We soon came to the conclusion, however, that it was our duty to give these girls, first, a

A HELPFUL PART OF THE GOOD GIRL'S LIFE

general course in the schools; and second, as much of the home-life preparation as our finances and other conditions likewise restrictive would permit. We gave every one of the seven her turn in attending to the duties of the household. They were taught to cook, sew, make beds, scrub, clean house, decorate the home, and the like. Each one in her turn finished the common school course and was graduated from the high school. During the high-school period of each of the girls we attempted to train her in some outside work with a view to her probable self-support. One of them became an efficient stenographer, two have had paying positions as clerks in a book store, another learned all the essential details of candy making and of conducting a confectionery store. And so the remainder likewise had some congenial and more or less profitable occupation in mind.

"During all this period of training our seven daughters we never yielded our keen interest in the problem of preparing them for successful marriage. We talked plainly and frankly about this matter many times and assured the girls of our earnest desire that they take up the home life, should a reasonable opportunity present itself. We even urged them to study the young-man problem, and we tried to make it convenient for them to associate freely with worthy members of the opposite sex. We frequently provided social evenings at home, inviting in many of their friends. We also accorded them a liberal number of social evenings out.

"The story is too lengthy to relate in full, but we are proud to say that we have six very worthy sons-in-law—not to mention half a dozen beautiful grandchildren—and we have a reasonable degree of promise that the seventh very desirable young man will join our large family group."

Training the Little Mother

The poets of all the ages have rhymed so beautifully about maternity, and the singers from time immemorial have sung so sweetly about it, that we cannot give up the thought that the Great Divinity which fashioned all good things in the universe must have invested this instinct of motherhood with a peculiar essence of sacredness. So, in consideration of this profound and sacred love tie which seems to bind the entire human family in a common kinship, we feel constrained to give every growing girl the fullest possible opportunity to have her maternal instinct come to its true awakening. It is a delightful thing to witness, that of a five-year-old girl cooing and singing over the crib of her little pink-ribboned doll. It is still more impressive to witness this disposition in the same girl at ten years of age, as perchance she may be making use of the occasional opportunity to bestow her tender affections upon a baby brother or sister. It is probably quite as important to give every girl this doll training and baby discipline as it is to provide for her instruction in the school texts. Why should we leave such exceedingly important matters in the life of a girl to mere chance occasion? Why should some very excellent girls be permitted through force of mere circumstances to grow up without any opportunity for playing with little children, and ministering to their claims for care and attention? The author of this volume does not hesitate to say that he hopes to see the time when practice in the baby nursery will be a part of the prescribed course of training for every young girl.

A Peep at the Divorce Court

A full house was in attendance upon the trial of a case in the divorce court. The contending parties had been

married five years and could endure the bond no longer. She sat beside her lawyer, and held the cord with which she led her little woolly dog. She looked across the table to exchange a frequent scowl and expression of bitter hatred with her husband who whispered with his own lawyer about the case under trial. It might be well to recite briefly the history of this young woman as a possible means of shedding some light upon our serious problem of girl training.

The young woman in the divorce trial—who was the plaintiff in the case—was as usual the daughter of a highly respectable family. She had been negatively good up to the time of her matrimonial adventure, but she had been trained to do nothing useful. She had been shielded from every care and responsibility; had been provided with all the luxuries which her stage in life seemed to require; had been taught to dance most gracefully, and had appeared a few times in public as a singer; had acquired an exceedingly refined opinion as to how a man should behave in his relations to a woman, and had set her ideal mark upon a man with at least a ten-thousand-dollar income. But with all these marks of apparent worth and feminine beauty the heart of the young woman failed to be true; she learned to have a kind of secret contempt for young men and young women of plain, honest purpose and common appearance. She had never experienced one day of hard work, or honest service, or patient sacrifice; she was thoroughly trained to receive and to consume the good things others had to offer, but she was not trained to give and to contribute her share toward the pleasures of any one else. The man she had married was more than worthy of her, but his two-thousand-a-year income failed utterly to satisfy her ten-thousand-a-year sentiment. He doubtless in time would have reached that higher stand-

ard of earning had she possessed from the beginning enough good sense and common training to enable her to get down at the bottom of the ladder and help him climb. No, she did not care for children; a woolly dog would supply that place. She desired first of all to shine, and thought of her husband as a sort of general agent for accumulating the money to pay for her shining. So the lamp of love soon began to burn low in a household where the light of maternal life was never even permitted to enter. All the world knows the remainder of this old, old story.

But there is little reason to doubt that if the butterfly woman in the woolly-dog divorce case had been taught rightly to play with her little doll, and to love and care for somebody's baby brother or sister; and if along with this she had been taught to be otherwise plain and honest and praise-worthy in the practices of her growing life—there is at least little doubt in the mind of the author that she could have been developed into a beautiful and affectionate life companion for some good man, and at the same time a loving and devoted mother of children of her own.

A Vision of Motherhood

It is a very commendable thing indeed to speak plainly and frankly to the growing daughter about the time when she may possibly have children of her own. She needs to be assured that this event will most probably be a very happy one. Even though ordinary little boys and girls may not seem especially attractive to her she can be told again and again about how tenderly she will love her own. For, no matter how many may fail in their ill-timed and poorly adjusted marital experiences, the love of the mother for her own natural offspring will probably never wane.

Evidence keeps accumulating to prove that nature is

"AND THUS THEY DANCED THE HIGHLAND FLING"

in many ways favorable to a considerable number of children in the ordinary family. The childless home, so the growing girl must be made to believe, is a cold and relatively cheerless place. The only child in a family is not only to be pitied but is placed in a serious disadvantage as regards a well-rounded course of training. A pendulum always swings to extremes. Late in the nineteenth century the number of children per family probably reached its lowest ebb for modern times. At least statistics widely gathered show that for a score of years or more the size of the civilized family has been slowly increasing. The exact data showing the variation in the age of marriage of women have not been brought forward, but presumably this age is slowly decreasing. That is to say, there is apparently abroad among the enlightened peoples a slight tendency toward both an increase in the number of offspring, and a reduction of the marriage age of both sexes. Many of the closest students of the present-day human problems are in heartiest sympathy with this twofold tendency.

There is unquestionably a period in the life of a young woman when she is in her best condition both physically and mentally for assuming the marriage bond. The author believes that the optimum time for the marriage of a young woman is within the first decade after the beginning of the pubic period. He would not have the time fall below seven years of the pubic life, or above ten. At any time within the first seven years of physical womanhood the mental development is apparently most ready for the cares and responsibilities of maternity. After the first decade of the pubic period the maternal instinct probably tends to wane—at first very slowly—but with increasing rapidity—and the mental promptings tend at length toward certain obsessions and embitter-

ments which render a woman less and less fit for true motherhood.

It is becoming every year more apparent that we are distressingly in need of exact information relative to all the affairs of the family life, and especially of prospective parenthood. Assuming that we are willing to do so, how are we to teach our sons and daughters the duties of marriage and child bearing when there is such an utter lack of data on these important subjects? The trained research students and the scientific investigators must go into these vital problems in search of the truth, for a vast amount of assistance could be rendered to society to-day if we only knew more about the right age, time and occasion for human mating. Science can solve these problems whenever it becomes willing to devote its interest and its painstaking method to their solution. And while we are waiting for the conclusion of the investigators some of us at least are willing to urge that the girl be taught to look forward to marriage at about the age named above, and that she be taught to believe that four or five children will most probably bring the maximum of good and pleasure into her future home.

What of the Other Vocation?

Thus far in this chapter we have emphasized only one aspect of our twofold problem of training the girl for a life work, the home-making aspect. Now what shall we say on the other side of the question? This phase of the matter has already been fairly well outlined in a previous chapter, and in a chapter to follow it will be taken up point by point, while the several vocations properly accessible to women will be considered separately on their own merits. Suffice it is to say here that during the course of training the girl for her prospective home life, there should be a

constant questioning as to her best native ability for doing something else as a means of self-support. Slowly but most certainly there will emerge from the depths of her inner nature, and out of the processes of her well-directed training a predominant aptitude for some kind of self-supporting occupation. Now add ten years to the first pubic period of the girl and you have twenty-two to twenty-five as the answer. At this time of her probable greatest physical, mental and instinctive readiness for marriage and maternity she should also be trained to the maximum degree with a view to her alternative vocation.

Using Every Native Resource

We are anxious not to be misunderstood in estimating that there should be ten years of ripening of the maternal instinct. We do not mean to imply that the opportunity for a good marriage, and for a successful and happy maternity begins to be very abruptly reduced at this time. The ordinary girl who desires marriage should continue to anticipate this happy event, and should keep herself in the best of preparation therefor during many years.

There is another native resource which should be carefully developed during the growing years of the ordinary girl, and that is the inner defense against the day of loss, privation, suffering or bereavement. Even the casual observer will be able to note many instances of women who are literally crushed to the earth while in the apparent full strength of their womanhood by some sudden shock of the kind just named. What can be done by way of preparing your little daughter to meet such heavy ordeals? Why, simply this, give her occasional trials to suffer and burdens to bear in proportion to her years and physical strength. Do not attempt to make her youthful way of life altogether one of roses, poetry and song. There is no

great resourceful character either in the personality of a man or a woman, but that it has been again and again in the fires of suffering, loss and individual sacrifice. What a beautiful and inspiring thing human life really is in the instance of a person that can withstand much stress and strain during the long hours of the day, and can come out of it all at eventide safe and serene! How beautiful that life which if need be can go courageous and alone through the valley of the shadow of death and come back to the light of common experience with an increment of spirit power, and an added sense of security against all the trials and tribulations to which human flesh is heir!

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CHAPTER XVI

TRAINING SCHOOLS FOR GIRLS

The people at large are beginning to accept the new freedom for women with a fairly good grace, but they do not yet realize how urgently this new sphere of life for women is demanding a scientific form of training. A score of years ago a rule for the law of progress for growing girls was very simple indeed. Tradition and custom confronted her with this very plain and blunt admonition: Get married if you can, to be sure; but if you cannot find a husband, try school teaching; or, if you fail at that, you may work in somebody's kitchen. It is beginning to seem strange that the inherent rights of girls and women were so long ignored. But the history of the world indicates clearly that man has always enjoyed the privileges and advantages of life long before he has accorded them to his sister. In some instances, after centuries of freedom in the use of a privilege he has grudgingly allowed her to participate in it lightly. It required many generations of time to drum into the minds of the hard-headed lords of the earth the idea that the growing girl has a right to an education. Indeed they were long obsessed in the thought that she was not capable of learning anything other than plain work and drudgery.

But the day of prejudice and traditional mistreatment has gone forever, and the cramping restrictions once imposed upon women are being removed so rapidly that there is danger of her being temporarily lost or at least much confused in her new environment.

Special Training Is the Remedy

To all those who have direct responsibilities over growing girls it is becoming more and more apparent that such girls must all have the advantage of a definite course of training in preparation for some useful vocation. Time was when the members of the household could make their own clothing and shoes and produce practically all the other plain necessities of life. Time was also when the parents in the home could supplement the traditional school with a little rough-and-ready training and advice, and thus develop a child into an ordinary bread winner. But that day—happy as it may in retrospect seem to have been—that day is gone forever, and in its place there has arisen the insistent call for specialized training.

Bread Winning a Low Aim

After having written much hitherto by way of explanation and defense of common labor we may at first seem inconsistent in the use of the statement which heads this paragraph. However, mere bread winning is not a worthy aim for any man or woman, and the one who is forced to work simply for the sake of a living is certainly much to be commiserated. So with the young woman who is forced into the treadmill of toil, simply for the sake of earning her board and clothes; she too is deserving of our fullest sympathy. It is hoped that the time will come when the practice of earning one's way through the world will be taken for granted. It is largely an error, this theory that the earth is being exhausted of its capacity to supply food for the people. Thus far they have only begun to touch its great natural resources, and especially to transform them into the means of subsistence. Earth, sky, and sea contain an infinite wealth of the essence of life,

and as necessity presses down upon him, man if unrestrained will devise means whereby to bring forth an abundance of food and raiment for himself and his fellows. There is far less danger that the resources of the universe will be exhausted than there is that man himself will be allowed to grow up so greedy and cruel as to deny his fellow man a right to eke out an honest living. We need to have a care lest some greedy corporate power wrest from us the very atmosphere we breathe and deny us its unbought privileges.

But one of the very best means of social welfare is to provide that all the growing children of men have such individual and practical training for life as will enable them not merely to earn their bread but to participate in the welfare of our common society. The man who can not contribute to the social well-being something over and above the mere labor that earns his bread, is a weak and fragmentary soul indeed. So with your own growing daughter. If she be trained merely to earn her board and clothes, it is not enough. She will not be happy with such a mere existence; and, judged by reasonable standards, she may well be accounted a failure.

What School Shall the Girl Attend?

We must be careful not to be misunderstood in this discussion. The happy man earns his bread not merely for the sake of having it or eating it, but he performs this labor because of its being a means whereby he attains unto the abundant life of the spirit. So your daughter must be taught to earn her way. She must have her full allowance of food and raiment; not for their own sake, however, but for the sake of the freedom, the joy, and the supremacy over the world that their use may accord her. In reply to your questioning about earning her way the girl

should be able to respond, "Yes, certainly, any common girl can earn enough for a living. But the problem with me is to learn how to live; to understand my own nature as well as that of others; to know how to apply the hidden secrets of my peculiar personality to the duties of every-day existence. Yes, I can earn a living. But I want to preserve my physical strength and health; I want to live my highest and best every day; I want to do my part in making the world a more habitable abode for all; I want to live and love and labor among my own in order that their earthly existence and mine may prove more abundant."

Wherefore, in deciding upon the sort of special schooling suitable for your young daughter, there is only one general answer, and that is at first to determine if possible what course of life she is adapted to by nature, and then enroll her in the school which offers special preparation for that career.

The "Finishing School for Girls"

There was once a possible excuse for the old-fashioned type of so-called finishing school for girls, but the justification for its existence is now probably gone. However, it grieves some of us to know that here and there still lingers an institution of this kind. May its days be short. The old type of finishing school was an institution which transformed promising young girls into mere ornaments of society; or it was a place for their acquiring a knowledge of the manners and frills of the butterfly life. The fault was not quite so much in the course of study and in what the school taught as it was in its attitude toward the plain, wholesome things of existence. Music, delsarte, dancing, and the like, are all beautiful accomplishments if rightly related to the other courses of learning. But there

is a time in the life of the ordinary girl—well along in her middle teens—when the foolish notion that she was born to be a lady is easily made to dominate her consciousness. And the old-fashioned school did just this thing for many girls, namely, it spoiled them for an honest, useful life by over-emphasizing the refinements just named to the exclusion of the fundamentals. You cannot train a girl too much in music and poetry and other refined accomplishments, provided she has first been well grounded in the plain duties of household work and service. So, before allowing the daughter to go away to an institution that has the semblance of a finishing school, it may be well to see that she has something worth while to finish. See to it that she has been made sane and sensible and sympathetic as a result of having mastered her home work, her common school branches, and her ideals of the worth of all other common girls, wherever she may meet them.

The School of Household Science

In the matter of preparing a young woman for success in life there is probably no other type of school that equals in efficiency the institution now becoming so well known as the school of domestic science and art. The special form of this school which is probably best suited to the needs of the ordinary girl is that conducted as a separate department of the state universities and state agricultural colleges of the country. Here the young woman is furnished an opportunity to develop practically all of her best talents and to choose finally as to which of these talents may become the guide and inspiration for her life work. Many of the best parents of the country are as yet relatively uninformed in regard to the school of household science and art, and are inclined to judge it too critically as a place where girls are instructed exclusively in cooking

A GOOD "FINISHING SCHOOL" FOR GIRLS

and sewing. The typical remarks of such parents, especially mothers who contemplate sending their daughters to college, are these: "I can teach my girl all she needs to know about cooking and sewing. She can do all that kind of work well enough now. I want her to learn something that will get her away from the drudgery of the home."

The prime virtue of the four-year course in domestic science is probably the fact that it is so well suited to bring out the latent abilities of the learner and to lead her on toward just such a life occupation as will prove most congenial to her instinctive interests. An examination of the printed course of study of one of the domestic-science departments commended above will convince the inquirer that the training offered is both extensive and intensive. It proves to be a very general college course in the traditional subjects of mathematics, history, literature and sciences, with the addition of many relatively new cultural subjects. Sociology, psychology, bacteriology, economics, physical training and public speaking are among the subjects more recently introduced into the best modern college courses for women. And then, predominating over all these subjects, are the various forms of training which develop the learner's possible interest in the affairs of the home. Sewing is taught by the laboratory method. The course in this art begins with the very plainest stitches and ends with a type of work suited to appeal to the most refined taste. Likewise, the course in cooking includes at first a training in the preparation of the simplest foods. Before the course has been completed the student is thoroughly familiarized with every phase of the culinary science and art. The serving of meals, the preparation of a great variety of menus, the dietaries for the various ages and conditions of life, the management

of large dinners and banquets, and the like—these are some of the many forms of training in which the young woman is given actual practice. Furthermore, the model course in domestic science and art includes instruction in all the details of household management.

What It All Means

It is a difficult matter for the parent who is not in touch with such an institution as a first-class domestic-science school to appreciate its tremendous meaning and importance as related to the life of the young woman fortunate enough to receive its benefits. A study of the records of any 1,000 young women graduates of a first-class domestic-science course will prove that such a course is a most valuable procedure merely from the standpoint of a business investment. The money spent in putting the young woman through college increases her earning capacity many fold. She is usually enabled through the help of the course to go out into the world and engage in profitable employment. She can earn three to five times as much as her less fortunate sister who engages in domestic service. By means of the training received she has been prepared to save in a few years an amount of money equal to the cost of her education, and after that she still has the excellent benefits of the course as a working capital for the future. On the day this paragraph was written there appeared in the newspaper a half column of names of domestic-science graduates of a certain agricultural college. This report showed that these young women had been appointed to positions as teachers of their newly acquired subject, and at salaries ranging from $600 to $2,000 per year. A telephone call from one of these girls reminded the listener that she had just been appointed to

a school position at $100 per month, although she had never taught a single day. Such instances are common.

The Best Has Not Been Told

But the best and most desirable results of this excellent course in domestic economy for young women have not yet been enumerated. While the economic value of the course is quite sufficient to commend it without further consideration, its contribution to the building up of a strong and forceful personality in the ordinary young woman is of far greater assistance in the course of life. First of all, the young woman student has placed herself in the best possible position for securing a happy and successful marriage. Her opportunities for marrying a man of sterling character are increased many fold, as the records show. By actual count made recently it was found that, excluding the ones then less than a year out of college, 51% of all the women graduates of the Kansas State Agricultural College were married. A very large number of those still single were young and entirely within the marriageable age. Further inquiry proved that with scarcely an exception all these women had married well and had found success and happiness in the home life. Only two of the many hundreds of these married graduates had been divorced from their husbands and one of the two had re-married the same man. It is believed that no other form of training can approximate that offered by the domestic-science school as a successful preparation for matrimony.

Among the other good results almost certain to obtain in the life of a young woman trained in the domestic-science school is that of discovering the cultural and poetic aspects of the home life for women. By virtue of her broad course of training, she has become mistress of her

own affairs and the well-contented director of her own destinies. She has learned to interpret the plain duties of the home and of child rearing in the terms of the higher service of her own better instincts, and of the community interests at large.

Then, if the parents of the ordinary sixteen-year-old girl will attempt to formulate a vision of that girl's possible future twenty-five years hence, they may receive some inspiration for her training during the four or five years immediately to come. Let them think of the time when their own physical strength and mental powers are to be waning; of the time when they will be in need of a strong staff to support their tottering steps, and of the rich, sympathetic personality to cheer and comfort their aging years. Nothing else can perform these two types of service to the aged so adequately as can the well-trained, mature daughter of middle life, especially, if she be just then mistress of affairs in a happy home of her own.

There are now so many of these excellent schools of domestic science that specific ones scarcely need be mentioned. Suffice it to say that the type of domestic-science courses now offered at the ordinary state institutions will always prove reliable and most serviceable.

The Training in Pedagogy

There need be but little said upon the topic immediately above. The business of school teaching throughout the entire United States is largely in the hands of women. To be exact, the last statistical report shows that 78% of the teachers are women, and that they occupy 56% of the supervising offices in state schools. A great majority of these women teachers are mere girls in the early twenties, who have had very meager experience in the work undertaken. Actual inquiries show that the great mass

of them teach but a few terms and then take up the responsibilities of the home life. Not all young women feel instinctively called to teach. But the ordinary schoolroom work lies very close to the heart of the young woman who has been rightly trained. So, perhaps it is safe to urge the parents to consider school teaching very seriously as a possible vocation for their daughter, in case she may not become a homemaker. Indeed, as noted above, this work is to be commended as a sort of training school for the home life.

Assuming therefore that school teaching has been selected as a future vocation for the growing daughter, what preparatory training may be recommended? In attempting to answer the question we may reasonably be assured of one thing, namely, that the more extended the course of training the greater will be the remunerative returns. There are many thousands of young women in positions as teachers who have never been adequately trained for such important work. Very many of these have had the mere rudiments of a common school course, and their outlook upon life and progress is too much restricted for efficient service. They are also being paid in proportion to their preparation, very poorly. Fortunately educators are coming to the relief of the school children who have hitherto suffered the abuse of ill-prepared instructors, and are asking for laws requiring a higher standard of certification. Whether there be higher legal standards or not, no parent should be satisfied to allow his daughter to begin teaching until after she has finished at least a good four-year high-school course. Also, a college course of three or four years in addition will prove valuable as a financial investment, provided the girl continues teaching for a few years. After the high-school course has been finished, the higher school of instruction should

be selected with a thought of serving the girl's instinctive nature and at the same time fitting her for some specialized service. If nothing very special seems to predominate in her nature as yet, there are two possible courses which probably should have first consideration. One of these is the college course in domestic science and art, as described above. The other is a training course for teachers, with the emphasis to be placed upon the subjects of which the young woman is most fond. In addition to the institutions whose courses are commended above as suitable for training girls for the home life, in thought of a possible teaching position we must now add the course offered in the best state normal schools of the country. Among the many institutions of this kind the First District Normal School, at Kirkville, Mo., may be named as representing the highest type.

Beware of the Money Changers

In looking about for an institution in which to train the girl for life one should be on guard against the institution which calls so loudly for young women to occupy its wage-earning positions. One should especially raise the question as to whether this insistent demand for employees is merely in the interest of the profits to the concern, or at least partly in prospect of the girl's future happiness and contentment. Before the daughter begins preparation for a higher specialized form of work it is well to make certain that her physical, nervous, and mental life will all be happily conserved in the practice of the work chosen. In this connection Professor Münsterburg, of Harvard, is doing a commendable pioneer service for the girls of America in arranging a system of psychological tests to determine whether or not, for example, a girl is fitted to work in a telephone exchange. His methods cover too

much detail to admit of enumeration here, but the purpose of it all is to determine accurately the status of the girl's memory, space perception, rapidity and accuracy of movement, and the like. After she has been graded in these several tests her actual suitableness for the telephone-exchange work may be estimated. It is now known that very many girls who work in the telephone office are rapidly destroying their health and their general efficiency for life, because of the very unsuitable adjustment to the work undertaken.

More may be said relative to the telephone office work of girls in a later chapter. The chief purpose of this paragraph, is to urge parents to call in expert assistance, such as Dr. Münsterburg, and others of his class can give, in determining the best possible future course for the growing daughter.

The School for Training Nurses

When under a good and conscientious management the nurses' training school is much to be commended. It may seem of little consequence to some, but the author of this book believes that the trained nurse will find her work most happy and congenial only in case her course of preparation has included some of the elements of practical philanthropy and Christianity. Therefore, the institution which has as its chief aim the training of the young woman for her own sake and for the sake of her successful practice as a nurse will commend itself over the type of institution conducted more exclusively in the interest of the tuition fees and the other forms of income, derived from its management. The parent is urged to make certain that the young daughter has a distinctive inclination toward nursing before sending her to a school preparatory for such work. And then let the school

selected rank among the very best. It will necessarily be attached to a large hospital where there is much opportunity for actual practice. It will of course provide training in all forms of nursing, including the proper dietary for the sick and the convalescent. It should be understood that good health, a strong physique, a cheerful disposition, and a large surplusage of nervous energy are prerequisites for success in the work of general nursing. While the strain upon the physical health is often very great, there is probably no field of activity that offers much greater remuneration for young women than that of the trained nurse. In many of the most successful cases the student finds that she is best adapted to a certain type of nursing, and if at all practicable she should prepare to devote her time and effort exclusively to that type. Thus will be met the paramount issue of doing as nearly as possible the line of work for which one has the greatest instinctive fondness.

Perhaps we could mention no better type of nurses' training school than that represented by the St. Mary's Hospital, at Rochester, Minnesota, conducted in connection with the widely known work of the Doctors Mayo; or the one at Battle Creek, Michigan, under the supervision of Dr. J. H. Kellogg.

The Business College Course

It can be shown that the ordinary small business college is doing much by way of training young women for independent self-support. The course usually pursued by a student is that of stenography. As a certain means of remunerative work for women, stenography probably ranks very close to school teaching, while the course of preparation is much shorter and less difficult. In fact, the shorthand school probably offers the quickest and

easiest route to the goal of self-support for young women. During a period ranging from six months to a year a girl may make adequate preparation for doing the stenographic work and attending to the bookkeeping of a small business office. The work of such an office is comparatively difficult and its monotony is often irksome, but the physical health withstands the strain of it all fairly well.

Should the young woman decide to take a course in stenography and bookkeeping there will easily be found within reach a business college which will serve the purpose. As to the value of stenography as a permanent occupation for women, we shall consider this matter in some detail in a chapter to follow.

The Correspondence Course for Girls

The International Correspondence Schools, of Scranton, Pennsylvania, and others of their class, have made very rapid progress during recent years in laying out adequate courses for young women who aspire to a means of self-support. In many cases the parents are deeply troubled over the matter of educating their daughter for a life work, chiefly because of lack of sufficient funds to send the girl to a desirable institution. Now the correspondence school is to be strongly commended as a substitute. The correspondence work is so carefully planned and directed that a young woman of ordinary intelligence may pursue it with great profit while remaining at home; and the expense of the course is not at all heavy. Before selecting the correspondence course for the girl it is important to apply for the various circulars and catalogs, thus securing the benefits of the widest possible range of choice. And in relation to this matter it is again urged that the course selected be one that meets the instinctive desire of the student herself. Thus will be taken the first step toward

enjoyment of the work when entered upon and toward remunerative returns.

There is no longer the necessity of theorizing and guessing about this correspondence work for young women. For example, on examination of an advancement list of 242 young women who had finished a correspondence course in one of the large schools maintained for such purposes it was found that these girls had been advanced from various subordinate places to the following positions:

Advertisement Writer	1	Postal Clerks	2
Bookkeepers	13	Post Masters	3
Cashiers	3	Private Secretaries	6
Chief Clerk	1	Proprietors	13
Clerk	49	Secretaries	5
Draftsmen	6	Stenographers	79
Managers	4	Teachers	52
Overseer	1	Treasurers	4

Gymnasium Training as a Life Work

Finally, there may be recommended the physical-training school as one which prepares many girls for an attractive occupation. The Sargent School of Physical Education, Cambridge, Massachusetts, and the Posse Gymnasium, of Boston, are probably representative of the best class of institutions of this kind. The requirements for physical trainers in the girls' and young women's divisions of all the schools are constantly increasing and the remuneration for directing such work is quite as good as that for any other class of teaching. A good course in physiology and hygiene should be a part of the general preparation therefor. The health of the trainer cannot be too perfect and her ideals for the girls under her instruction cannot be too high. Under the best conditions the work of the director of physical training of girls is

both health giving and inspiring, for it is a stepping stone to higher things for all concerned.

In a later chapter we shall consider a number of schools which train young women for various forms of social service and philanthropy.

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CHAPTER XVII

OCCUPATIONS FOR WOMEN

In a report recently issued by the National Department of Labor it was shown that in round numbers five million women over sixteen years of age were engaged in wage-earning occupations. The report made it clear that the number of women who occupy positions of rank and responsibility is steadily increasing and that there are now some 300 wage-earning positions available for such women. However, this voluminous report necessarily gives very little specific aid to any one who may be desirous of assisting a young woman in availing herself of the best self-supporting position within her power to secure. The purpose of this chapter, therefore, will be that of attempting to set forth the merits and demerits of some of the most common wage-earning positions for women. The treatment of this subject will be very much indebted to an excellent little volume entitled "Vocations for Girls," of which Mary A. LaSalle and Katherine E. Wiley, of the Boston Technical High School, are the authors.

Keeping the Spirit at Work

Let us be reminded in the beginning of this chapter of that oft-repeated ideal of keeping one's best nature actively at work in the performance of his routine duties. Let us urge again that the occupation finally selected as the independent life work for the girl must depend not so much upon the name, the place, and the occasion of the

work as it does upon the spirit which prompts her to perform it. Therefore, let us first determine by every possible means what type of effort appeals most to the very heart's desire of the girl; and then, let us put her at that task with the reasonable assurance that she will dignify the place, will be happy in the performance of its duties, and will receive much more than the average wage paid for such performance. Love for the appointed work, enthusiasm for its details, supremacy over the trials and errors it occasions, serenity and poise of spirit in relation to all of its duties and requirements—this is the very essence of success in any vocational position. So, with this ideal in mind, let us consider one by one some of the important positions in which women spend the best years of their lives.

Domestic Service and Dignity

About a million and one-quarter of the able-bodied women of America are earning their daily bread in positions as domestic helpers and assistants. What shall we say of this great field of effort and opportunity? Why, there is much to warrant us in saying that domestic service may be made very much dignified as a life work, and that such is really the case in many instances. Slowly but most certainly the stigma of inferiority is being removed from the life of the domestic helper. An adverse tradition has long hung like a cloud over this praiseworthy work. We remember that the household service was once performed only by slaves and menials. After the days of slavery, those who occupied such a position were naturally looked upon as being in indigent circumstances and so forced to accept the place. The thought regarding it was naturally this: Domestic service is a type of work performed by women who are uneducated, weak

in initiative, crude in manners, and coarse in sentiments. Then, there was attached to the worker in this place such words as "servant," "maid," and "hired girl." Along with the development of these ill-sounding names there has been a tendency toward a sentiment of vain superiority and superciliousness on the part of the employer of the so-called servant, and thus a resultant wide distinction of caste. Wherever to-day you hear a woman using that word "servant" as a designation for her household helper, you may reasonably expect to find in her a personality that has been not a little warped and spoiled from over-indulgence in the thought of her own inherent self-importance.

This volume stands for a new dignity in the personality of the women who help in the households of America; and much progress will have been made toward exalting the position here under discussion just as soon as there has been inculcated a more cordial sympathy between employer and employee. There is a hint here as to one of the reasons why we have been so insistent about requiring all growing girls of whatever rank or class to learn to perform the various household duties. For we may be assured that those who have been so trained, no matter how exalted their final position in life, will always show a genuine respect and sympathy for those who work as their helpers.

We are enthusiastic in the thought of domestic-service work becoming a dignified and praiseworthy vocation, especially for young women. But before it shall become universally such, certain practicable conditions must be met. One of these has just been implied in the statement about the degrading terms that have been attached to the office. Another point, likewise touched upon, is that of training the growing girls in the performance of the com-

mon domestic duties. A third important step toward the elevation of the house-helping vocation is that of preparing self-dependent young girls more definitely for the occupancy of the place as helper in the home. We suggest that the term "household assistant" designate this position, now to be thought of as an exalted one, and we shall proceed to use that term in the discussion to follow.

A Training School for Assistants

There are special training schools for nearly all of the important vocations, but it seems that the position of household assistant has so far been slighted. Some philanthropist should endow such a school and thus contribute much toward the well-being of common society. What should the school for household assistants include as to a course of training, and a plan for individual development? Let us sketch briefly a scheme of procedure.

The school for household assistants should be located centrally in a town or city where a large number of young women are living in the home as wage earners, and every one of these workers should avail herself of the advantages of this school in about the following manner: She should work about half the time in some good home, and consider this experience as her laboratory practice. The other half of the time should be spent at the institution where the theory of her work would receive adequate discussion, and the details of the laboratory practice would be gone over for correction and an improvement of the method. This school could and should, include helpful demonstration work in such matters as dishwashing, scrubbing, housecleaning, bed-chamber work, as well as in cooking, table service and plain sewing. In the course of a very few months the young woman trained in this school for household assistants would find her services in great de-

mand. She would acquire the thought of rendering a beautiful and efficient service in return for her wages, and would thereby be enabled to command a higher and better position. Along with her training in domestic work this teachable young woman could and should receive instruction in such forms of courtesy and good manners as would commend her to the favorable thought and sympathy of the best families with whom she lived. Thus she would be met on terms of closer acquaintance and good will and would be treated more nearly as a friend and associate of her employer.

The thing we are commending here is not altogether a dream. In a few instances at least it has been actually accomplished. According to a newspaper account a wealthy woman of St. Louis, Missouri, has successfully trained nearly all the young women who have been employed to help in her home to the extent that they have been enabled to reach places of higher worth and dignity. This worthy woman is the mother of nine sons and one daughter. According to the report she had not only trained three of her home helpers to the point of dignity where they might be called household assistants, but she had willingly sanctioned the marriage of three of her sons to these three girls. She argues that if the girls make good household assistants they will likewise make good wives, and that she is therefore educating her employees partly with the thought of training her future daughters-in-law. The reported plan has been that of selecting and trying out the most promising girls available as household assistants. In several cases a brief trial failed to reveal sufficient promise in the girl and she was consequently dismissed, while another came in her stead. The past record of each girl is carefully looked into before any trial of her service is made. But if once admitted to the family

SOME GIRLS FIND INSPIRATION IN THIS SORT OF WORK

the young household assistant is allowed to sit at the table with her employer, and has a special parlor provided for her where she receives her own guests.

The remarkable woman who originated and is practicing this scheme for the training of household assistants does not stipulate that her helper shall necessarily choose among the nine sons in the selection of a husband. She simply provides the opportunity for courtship and marriage between her sons and her household assistants and then lets matters take their own natural course.

Some may treat the idea last set forth above as a mere joke. We are inclined to give the report not a little credence, since the names, ages, dates, street addresses, and other details regarding all the parties concerned, are given. There is at least no question about the soundness of the general plan advocated. The special need respecting this thing is that all those employing household assistants manifest the same interest and sympathy in these domestic helpers as the woman referred to above. Such universal practice would quickly revolutionize the entire problem of household service.

A Great Call to Service

And so we contend that there are too many girls in the world who are trying to be poets and singers without the necessary ability for rhyming, or the proper qualities of voice for song. On the other hand, there is the possibility of a rhythmic movement of the hands and a song poem in the heart of the girl who has been rightly trained for the exalted position of household assistant. Let her be taught to master every detail of this important work; how to prevent lost motion in its performance; how to conserve her physical energy throughout the working hours of the day; how to sympathize with the actual needs and condi-

tions in the ordinary strenuous household; how to contribute more than is really expected of her, and to render the assistance out of a full and sympathetic heart; how to labor and love and sing within her own soul, and dream fond dreams of higher and better things in the future—let the girl preparing for the place of domestic assistant take up this practice and this attitude toward her place and her life-long success is practically assured. The very powers that govern all good things in the universe will take care of her, and convey her on toward a place of higher worth and supremacy. Yes, it is quite as possible for the household assistant to live a life of supreme joy and satisfaction, provided she be rightly trained and attuned for the work she has undertaken. Yes, there is ten times more opportunity for a kind of divine existence in this place of service than there is in one hundred and one of the other places where women are working for wages to-day. In the household position the power of initiative, the growth of personality, and the opportunity for a sympathetic relationship to people is always available. Whereas, in the shop or factory, where the routine and mechanical movements must be repeated ten thousand times a day—it is there that the life of many a patient woman sufferer is being worn away beyond all possibility of repair.

Mechanical Pursuits for Women

There are more than two million girls and women earning wages in America to-day as operatives in shops, factories, and mills. The textile workers alone include about 700,000. Large numbers of these are receiving barely living wages, and as a matter of fact are pinching and starving themselves in body and in soul in order to put on an outward appearance of respectability. Practically all

of these manufacturing pursuits offer only very mechanical positions to women. However, a considerable number of these operatives become high-class specialists and receive good living wages. Even then, in the majority of cases, it can be shown that the woman expert mill operative is performing a piece of work which does more or less violence to the true nature of womanhood.

Many young women who at first seek positions in manufacturing establishments are misguided by the appearance of things. The beauty and attractiveness of the surroundings there suggests artistic taste and refinement, and this leads to the application for a position. However, after the place has been assumed and the details of its requirements have become reasonably well mastered, the hidden sting of the situation begins to be made manifest. The forms of punishment that are grinding away the lives of so many mill and factory operatives are very few in number, such as monotony, over-speeding, and excessive length of working day. These three sweatshop monsters are literally consuming thousands of precious lives in American to-day. It is another story, that of how this dire factory situation has acquired its present destructive form, and too long to be related here.

Consider, for example, the position as girl worker in an ordinary candy-making establishment. At first the general appearance of things, and even the odor of the place, is very enticing. There are brilliant-colored sweetmeats with dainty wrappings and highly decorated boxes. But what is so often the actual candy-making situation? Probably the girl must stand in one place ten or twelve hours every day and make her fingers fly as fast as lightning. In the mechanical act of wrapping and placing in position one particular kind of candy all day long there is no change, no variation, no let-up. A standard record of

work must be met even though every fiber of the body is constantly strained in the effort. No matter what the type of work, the monotony alone dulls the intellect, blunts the sensibilities, and brings despair into the soul. The body droops, the physique becomes wan, and many forms of incipient disease are invited.

There is of course a bright side to these factory positions. The beginner in a paper box factory receives about $4 per week, and by the end of the first year may receive $6 or $7 per week. If she is unusually quick and works by the piece, an income of $2 a day is possible. In many of the factories the employers take a sympathetic interest in the girls and women who work in the establishment. There is usually a close sympathy and good fellowship among the girls, and not unfrequently a social helping-hand organization that is available for their special benefit. There is now more than ever before a tendency toward making the life of the factory worker a congenial one. Recreation rooms, libraries, musical instruments, lounging places, and the like, are being provided—often it is true, as a mere matter of good business—much to the relief of the irksomeness that formerly prevailed in such places.

It may be said that the girl who aspires to a place in some shop or factory can find such a place of employment; and she will find that position congenial and remunerative largely in proportion as she loves the work, prepares herself reasonably well for its performance, and keeps herself in touch with the training and progress which lead to promotion.

Clerking and Salesmanship

More than 200,000 girls and women are occupying positions as clerks and saleswomen in various types of mercantile establishments. A small number of these have places

of responsibility and profit, but the great mass of them are working for reasonably low wages, while not a few are barely earning a subsistence. Five or six dollars per week is very common as the wage, while such positions as that of marker may pay as low as $4 per week. A recently awakened public conscience as to the mistreatment of clerks and factory girls has led to much inquiry into their true situation, and not a little improvement. It has been found beyond question that thousands of girls living away from home have been forced to subsist on wages entirely too low for decent and respectable living. Very often they have two alternatives confronting them. To live in a small, bare attic room; to starve along on ill-nourishing meals, eaten chiefly from a cracker box; to attend to the personal sewing and laundry work at night—this has been one of the alternatives, and many courageous girls have heroically chosen it. The other alternative, frequently enforced through the cruelties of lonesomeness, hunger, and a natural craving for love and sympathy—the other alternative has too often been the choice of secretly yielding up the most precious virtue of womanhood in exchange for the extra money and favors that some cruel and brutal apology for a man stood ready to give. The shame and awful desecration of womanhood that has gone on in connection with this nefarious practice is now too well known to require discussion here. At last the national and state governments have seen fit to interfere. And may the hand of the Almighty guide and uphold them in bringing to justice the cruel and beastly dealer in the flesh and blood of women!

But to go back to the subject, it may be said that any ordinary young girl can make a reasonable success of clerking, provided she be thoroughly fond of the type of work chosen and thoroughly prepared to do that work.

Like all other occupations the wages for clerking are high and remunerative enough for those who actually prove efficient; but efficiency is the great law of success. There are always opportunities for promotion in the larger mercantile establishments. Marker, cashier, bundle girl, saleswoman, and stock buyer, are usually the successive steps that suggest the progress of the girl who most successfully undertakes to follow a position in the large department store.

Sewing and Dressmaking

In the matter of sewing and dressmaking we have a type of work which sorely tries the patience and wears away the nerves of the ordinary woman, but which holds out the promise of respectable and remunerative employment for those who are strong enough to endure it. Again, it is largely a question of whether or not the girl finds the work congenial to her taste, and further a question of her being thoroughly trained to perform it. There is always an especially ready demand and a fairly good remuneration in store for those girls and women who are quick and proficient in the work of plain sewing. The dressmaker will receive a still larger money reward for her labors, but she must necessarily be a person of refined taste and artistic temperament. Hence, many who actually feel the call to become dressmakers fail sorrowfully because of lack of the qualities just named.

The millinery business appeals to many girls as a successful occupation. Fortunately there are not a few institutions which give an elementary course of training in dressmaking and millinery. The Young Women's Christian Associations and other philanthropic organizations are rendering much assistance through the medium of their training schools. A milliner must necessarily be not

THIS IS BETTER FOR LITTLE GIRLS THAN AN AUTOMOBILE.

only a person of refined judgment as to the proper things to wear, but she must also be able as a financier. It can probably be shown that the great majority of milliners eke out a very poor living for themselves. Probably not the milliner herself, but the designer, or the head saleswoman, is most assured of a reasonably good income. Styles and prices of millinery are so variable as to necessitate a very heavy loss in the stock. The girl should think at least twice and look about very carefully before applying for a position in a millinery shop.

Work in the Telephone Exchange

We have already made mention of the work of the telephone-exchange girl. The speeding up and the long hours required of her are often more than she can endure longer than a few months at a time. Many tests have been made in order to determine the efficiency-breaking point of the telephone-exchange operative. A national commission was appointed in Canada, the personnel of which included a number of eminent physicians and others, and authority was given to this commission to make a detailed study of the requirements of the telephone operative. After much research it was concluded that 6 hours per day of actual work, and that distributed over a period of about 8½ hours, was the efficiency situation for the exchange girl. The number of calls per hour marked as the maximum of efficiency was 225, and requirements beyond this, or requirements of greater length of day than has been named by the commission, proved to result in an actual loss to the employer, and a marked deterioration in the health of the employee. Unquestionably, this position of telephone-exchange operative can be rendered scientific and wholesome. And thanks to Doctor Münsterburg and the Canadian commission,

a good start in that direction has already been made. The telephone office positions are paying very satisfactory wages, better than the average of positions open for young women.

A League for Women Workers

Before closing this chapter it seems advisable that we urge wage-earning girls and working women of all classes to organize in the interests of their own advancement. The lack of close organization among women industrialists, such as the men wage earners now have, has been very detrimental throughout the country. There has been a tendency to place men's work on an 8-hour-day schedule, and a like tendency to keep the working day of women at 10 hours. Why this difference? It is simply a matter of difference in the organized demand, and a difference in the political influence in the two cases. The National League of Women Workers, with headquarters at Philadelphia, seems to be a most praiseworthy movement; likewise the New York Association of Working Girls' Societies and the Schmidlapp Memorial Fund, of Cincinnati. All interested persons are invited to send for the official literature of these organizations, and if possible to avail themselves of their benefits. There is grave danger of mistreatment on the part of employer and misjudgment as to the just conditions of employment on the part of the girl who remains outside of all mutual organizations. On the other hand, there is a vast amount to be learned from the mere association with a large number of those who are working in one's general field. Now that women are gradually gaining the franchise it is more than ever urgent that they acquire a practical knowledge of current events, and especially of the affairs that relate to the control of the great industries of the country.

A List of Vocations for Girls

Some one, whose name and address the author has unfortunately lost, has sent him a complete list of vocations for girls. This list is printed below, and is specially valuable as a memorandum of the large variety of possible openings of this class.

I. Household Occupations.

1. Domestic Servant.
2. Cook.
3. Maid.
4. Housekeeper.
5. Lodging-house Keeper.
6. Boarding-house Keeper.
7. Waitress.
8. Restaurant Keeper.
9. Hotel Keeper.
10. Caterer.
11. Baker.
12. Matron.

II. Manufacturing Occupations.

1. Textile Worker.
2. Rubber Worker.
3. Shoe-maker.
4. Glove-maker.
5. Box-maker.
6. Paper-maker.
7. Printer.
8. Book-binder.
9. Gold and Silver Worker.
10. Confectioner.

III. Commercial Occupations.

1. Stenographer and Typewriter.
2. Bookkeeper.
3. Private Secretary.
4. Court Reporter.
5. Saleswoman.
6. Demonstrator.
7. Window Trimmer.
8. Buyer.
9. Floor Superintendent.
10. Canvasser.
11. Advertiser.
12. Real Estate and Insurance Agent.

IV. Trades.

1. Embroiderer.
2. Dress-maker.
3. Milliner.
4. Hair-dresser.
5. Manicurer.
6. Chiropodist.
7. Masseur.
8. Photographer.
9. Telephone Operator.
10. Florist.

V. Agricultural Occupations.

1. General Farmer.
2. Vegetable Raiser.
3. Fruit Raiser.
4. Poultry Keeper.
5. Bee Keeper.
6. Dairy Proprietor.
7. Live-stock Raiser.
8. Nursery Proprietor.

VI. Technical Professions.

1. Painter.
2. Illustrator.
3. Landscape Gardener.
4. Nurse.
5. Elocutionist.
6. Pharmacist.
7. Chemist.
8. Telegrapher.

VII. Learned Professions.

1. Librarian.
2. Teacher.
3. Lecturer.
4. Journalist.
5. Author.
6. Missionary.
7. Minister's Assistant.
8. Dentist.
9. Physician.
10. Lawyer.

VIII. Social Work.

1. Investigator.
2. Social Settlement Worker.
3. School Nurse.
4. Welfare Worker.
5. Y. W. C. A. Secretary.
6. Physical Director.
7. Executive Secretary.
8. Factory Inspector.

IX. Government Positions.

1. Postal Clerkships.
2. Post-mistress.
3. Government Clerk.
4. Private Secretary.

X. Miscellaneous Occupations.

1. Nurse-girl.
2. Governess.
3. Traveling Companion.
4. Music-teacher.
5. Interpreter.
6. Traveler's Guide.

Finally the reader is urged to become acquainted with the commendable efforts of the Women's Educational

and Industrial Union of Boston, an organization which is rendering a most commendable service by way of informing young women as to the wages and requirements incident to their possible lines of employment.

LITERATURE ON OCCUPATIONS FOR WOMEN

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Education of the Wage Earners. Thomas Davidson. Chapter V, "The Underlying Spirit." 246 pp. Ginn & Co., Boston.

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Women's Ways of Earning Money. Cynthia Webster Alden. Entire text. 274 pp. A. S. Barnes & Co., N. Y.

Women in Industry. Edith Abbott. Chapter XII, "Public Opinion and the Working Woman." 390 pp. D. Appleton & Co., N. Y.

CHAPTER XVIII

PREPARING THE GIRL FOR MOTHERHOOD

The author approaches the discussion of the subject of this chapter with not a little hesitancy, and not a few misgivings as to the outcome. Some may doubt the advisability and others the propriety of such a venture at writing; but fortunately the day of prudery and circumlocution respecting matters of sex and marriage are fast disappearing. Let us begin our present dissertation with the statement from a woman whose fame has gone around the world.

Mme. Emma Calve's Tribute to Motherhood

"I am growing old," says Mme. Calve. "Age is a matter of mind. One may preserve a tolerably youthful appearance and yet be as old as the pyramids. I know that I am old because I am tired of fighting. And in my age, I want that force, that only force, which would make me young again—children.

"I remember my father saying at one time, after some exceptional success of mine 'that bush'—pointing to a lovely rose blooming quite alone on a bush in my garden—'that bush has spent all its strength in producing one perfect bloom. That is the history of my daughter and her ancestors. She is the one supreme flower of a hundred forgotten generations.'

"It does not seem right that, if Nature had taken from so many generations to make me and to produce the glory of my voice, I could not give a daughter of mine

all that I have worked so long to make of Nature's gift.

"And the older I get the stronger will this feeling come upon me. The memory of my triumphs will dim, as the years go by, and I shall live only in the memory of people as 'Calve, the singer,' 'Calve the greatest of Carmens,' for there is no one to think of me as a dear, tender protectress, as a kind, indulgent, but wonderful mother."

The Unfoldment of Maternity

We stand in awe and wonder before Nature's mysterious processes. The up-springing of life out of the seed germ, the growth and maturity of the plant, the subsequent budding, blossoming and harvesting of the seed—all these are as mysterious and interesting to the mind of men to-day as ever at any time since the dawn of intelligence. But the unfoldment of a human life—the growth of the germ plasma during the period of gestation; the advent of the infant into the individual existence; the first cry from the shock upon the delicate nerves, the undefined wriggling and squirming; the slow growing perceptions of the meanings of the world of things and events; the subsequent ripening of the physical life, including the sex organs; and the resultant instinctive yearning for contributing an individual part in procreation—these are some of the startling and sublime processes out of which the Cosmic Mind has for ages and ages been at work evolving the human race.

The greatest force in a man's life is his sex energy. Without it, he is a whining, cringing creature, not even a fair substitute for a man, and scarcely worthy to be ranked among the lower animals. So with woman. The center of her life is likewise her sex nature, and the sublimest instinct within her being is a yearning for mother-

hood. Take that divine law away through some unnatural physical process, and she tends to sink to the level of a coarse, unhappy animal. Of all the crushing and soul-destroying practices, to which mankind is subjected, there is nothing more cruel than the enforced starvation of the instinctive longing of the natural woman for motherhood. In many cases this soul hunger struggles on for a score of years before it becomes transformed into a kind of ignominious despair and decrepitude.

It is our contention, therefore, that the very deepest concern of any worthy parent regarding his normal girl child should be exercised in the direction of seeing that this daughter develop into a well-rounded woman, and that she be given every possible advantage for securing a worthy life companion and for becoming the mother of happy children of her own. Here we have the crowning ambition and joy of all human existence; namely, to bring good children into the world; to feel the touch of baby hands and of the delicate cheek against the breast; to enjoy the noisy play and prattle; to care for the little ones in their childhood ailments and misfortunes; to watch over them while they eat and sleep and grow; to sacrifice for them in many, many ways; to see them develop into mature men and women; and finally to advise and counsel with them as they eagerly seek out a place of their own in the world. Why, this is all a very glorious thing, and certainly it must in nearly all cases lie along the pathway of the life that is triumphant.

Life and Power from Within

Although seeming to have planned many material situations for the assistance of the growing girl, such a thing will prove to be more or less a matter of vanity and wastefulness, except it has been done in thought of serving

the inherent spiritual nature. Such is our purpose here. In the realm of the spirit world there is nothing mean or commonplace. All things are become new. The coarse and material are necessarily transformed into things of beauty and worth. So with the girl in whom the most precious instinct of her nature is slowly aroused to seek expression. She dreams vaguely at first, and more definitely as time goes on, of the day when her love is to go out in guidance of the little lives which the All-Wise Providence may place in her care and keeping.

Parents of America, can it not be said that of all of the problems which confront us relative to the career of our daughters, the one just now characterized is the greatest? And how true it is that we may easily do permanent violence to the divine mother hunger resident in the natures of our young girls, and that we may thereby sin against the greatest of all provisions of the Universal Mind. Let us therefore turn earnestly and even reverently to this supreme task of preparing our girls for a happy maternity.

Where Does the Story Begin?

The first sacred lesson by way of preparing the little girl for her own future wifehood and motherhood comes at a time when she asks that childish question, "Mamma, where did little Brother come from?" Here the parent receives her first test of genuineness. Some put the child's question aside with a meaningless statement and continue to deny her the divine right to learn about such things, and so finally she goes for her information to some one of a very base sentiment. On this occasion her eager ears hear many things, coarse and brutish about the bringing of children into the world. The jokes, the jests, the teasing, and the vulgar stories, all fill her childish mind with the thought that there is something nasty and

shameful connected with the birth of children. Allowed, as is too often the case, to go on learning at this school of debauchery, the young girl's mind is gradually filled with thoughts of lust and criminal practice. She hears many stories about the prostitution of the sexual life of men and women, and finally reaches her own sex maturity in an awful confusion of mind as to whether she must obey that precious call of divinity within, and herself become a mother; or whether she shall obey the teachings of the many who profane the sacred office of parenthood, and seek for herself some independent career.

There is no just reason why the little girl who asks about the origin of the baby—as prompted by her own innocence and curiosity—there is no just reason why she should not be told frankly that "Baby grows from a little seed that was in mother's body, and when he was big enough to be called a baby he came to live with us. And aren't you ever so glad that we have him?" Now, observe the difference in the two cases. In the first instance the little girl who has been told the debasing story about parenthood slinks away from her mother in manifest shame over the occasion of the coming of the little brother. But inspired by the second method of instruction, this same little daughter might be seen, her eyes twinkling with love and her countenance beaming with light, listening close at the side of her mother, and leaning affectionately over the couch of the baby brother. Thus may be inculcated in the sentiment of the little five-year-old girl the first precious lesson of mother love. Indeed, a new bond has been sealed between herself and her mother, and between herself and the new born infant. It only remains now to give her such opportunities as rightfully belong to the little girls of her age, to pet the little baby, to toy with its dainty fingers, to talk fondly about its appearance

and behavior, and to minister occasionally to its baby needs.

Mistreatment of Girlhood

We are not accusing parents of wanton negligence and mistreatment in matters of child training. Nearly all of the sins against childhood are the sins of ignorance, the failure to understand the complex and intricate processes out of which a complete human nature is necessarily evolved. So, it is easy to do further violence to the latent maternal instinct in the growing girl, especially if there continues to be a nurse maid in charge of the child. Unfortunately, as stated above, a stigma has attached itself to so much of the work done by women in service of other women. So in the home where the child continues to grow up in charge of a nurse maid there is often inculcated a degrading sentiment about the life of the child itself. If expressed in words, too often the sentiment of the ten-year-old sister would be "That's our nurse maid. She has to take care of baby whether she wants to or not, and that's no easy thing to do; for baby often acts ugly and squalls and then she has a hard time with him. Sometimes Mamma has to go and help a little, but not often." In other words, there is an undue separation of the baby child from the family group, which may lead the older sister to believe that the baby is in the way and a sort of nuisance while small, but when he grows up everybody will like him better, and he can become an actual member of the family.

But during all this time, even though there may be many nurses in assistance, there should be on the part of both the mother and the sister much cooing and crooning over the crib of the baby boy. We learn to do the thing which we practice most. So the little girl learns to love

her baby brother by loving him. She learns much more than that, namely, to look forward most fondly to the possible time of her own maternity.

When the Girl Is Sweet Sixteen

It is important that we realize how intensively the girl in her middle teens regards all matters relating to her associations with the boys. William Allen White has designated the sixteen-year-olds as the "He said girls." They are prone to stand on the street corner in the slush and snow, or otherwise expose themselves to the inclemencies of the weather for an hour and a half to talk and giggle over a hundred and one trivial things "he said." But this girlish gossip, though light and airy, is essentially a part of the normal life of every sixteen-year-old young woman, and it should be so regarded by parents and all. These trivial sentiments are but an outward expression of the wholesome thoughts within, and these thoughts in turn are the normal outpourings of the divine energy coming from the youthful awakening sex nature. It is altogether right and commendable, therefore, that the giggling girl be permitted to finish her course of experience in such silly but innocent practices as are expressive of her life within. She will not only recover from this youthful form of innocence, but she will also learn many helpful things as a result of thus following her inner promptings.

This gossip period of girlhood occurs usually in the upper grammar grades and in the high school. As recommended in a previous chapter, we still urge that there be provided many occasions for the sixteen-year-old girls to associate with boys of their age. Parties, picnics, outings, excursions, spelling schools, literary societies, and the like, should come in frequent and varied form into the life of these adolescents. But in every instance of

social commingling these young people should be carefully and conscientiously chaperoned. Some one of mature years and judgment, who knows every phase of youthful life and sympathizes heartily with it, should be chosen as a genial companion and inspired leader on all these festive occasions of youth.

Vienna Teaches Its Brides

According to a recent newspaper dispatch it seems that a course known as the "Brautkurse" is given in the Vienna Urania, which is a sort of peoples' university, subsidized by the minister of education. This institution issues ten cent lessons to prospective brides. There are eleven groups of these lessons, each group consisting of four to seven lectures. The course offered is very general and comprehensive, and includes practically all the home-making subjects. Especial emphasis is given to instruction on the up-bringing of children. The mother is taught specifically how to manage the important details relative to the physical, mental, and moral life of the child. It is reported that this new course is very popular and that in a very short time after its announcement all the available seats were sold for the entire series of lessons, which were to cover a period of six months.

Training in the Nursery

The time will come when we shall no longer leave to chance occasion such important matters as the training of growing girls in the care of little children. The Massachusetts Babies' Hospital has instituted a training school for nursery maids. This is indeed a very commendable institution, but its benefits should be available not only for nursery maids but for all maids of whatsoever class.

It required centuries of time to reach the point where we were willing to teach domestic science and the household arts by the laboratory method. At last this happy event came however, and we are now all enthusiastic in its praises. Now, it is to be hoped that this intelligent and practical age will not be so slow in offering to young girls a laboratory training in the care of little children.

There is very little in the way of our establishing a nursery training school in every community. "The House of Childhood," as instituted by Madame Montessori, is illustrative of what we have in mind here. In connection with every high school there should be established a day nursery for children, with a competent instructor and assistants in charge. Here the mothers could bring their babies of various ages and leave them for an hour or more, for example, during a shopping or calling period. The care of the children would be immediately in the hands of the high-school girls, who would soon learn to treat their charges seriously, and who would certainly gain much insight into the real life of childhood. And then, how helpful it would all prove to those many tired mothers who under present conditions are scarcely enabled to get away from the responsibilities of their children du ˙ng a minute of the day. There is a most interesting secret to be noted here, namely, the fact that if the mother of young children can get out and away from them for a frequent hour, it gives her a splendid opportunity for the restoration of her poise—for a new increment of power for doing her chosen work, and a new fund of love for her little ones. The day nursery suggested above would bring this blessing to the ordinary woman. Philadelphia and Los Angeles are trying out this high-school baby nursery on a small scale. Other cities will follow their example.

THE BIG SISTER AS A CHAPERONE

A BABY TO TAKE CARE OF IS ENOUGH FOR AN HOUR

Teach the Daughter about Men

Every growing girl should have a course of home instruction, as to the strength and weakness inherent in the character of an ordinary man. Many beautiful and richly illustrated textbooks have been written on the subject of the hog, the cow, and the mule. Various classifications, grades, and standardizations of these lower animals have been made. Then, why not the same with men? We are certain that the thing can be done. What really constitutes a good man? What are desirable traits and dispositions, especially such as best fit a young man for marriage and true fatherhood?

Some of the readers of this volume may seriously doubt the value of our contention here, so let us deal in concrete terms for a while. A beautiful, attractive, and reasonably well-reared young woman of twenty-one falls in love with a young man three years her senior and marries him. It all seems so beautiful and poetic, and commendable. But she has literally walked into a trap, for the following reasons: Though good looking, well built physically, refined in manners, and faultless in the cut of his clothes, this young man has never earned an honest dollar. He is the only son of his parents and has always been shielded and spoiled. Although he has held a few minor positions, he has never stuck to anything long enough to get interested in it. He is still dependent upon a regular allowance from his father, which comes regularly to him each month, not because of merit, but because he is his father's beloved son. He works occasionally in his father's office, and is in line for inheriting the business, presumably many years hence, but he despises every detail of it, and under ordinary conditions cannot hope to succeed in its management.

Moreover, the young man in question, an actual case,

is known by several persons not within the family circle of his bride, to have been a so-called "rounder" during many recent months. He is familiar with the taste of alcohol, and on a few occasions has been intoxicated. He learned during his adolescence how to find his way into the company of women of questionable character, and has been known to consort with girls of this class on more than one recent occasion. So, there you have him. Bright, witty, well-fed, attractively clothed, in training for no special business, and secretly vile within; though easily enabled to cover all these imperfections with his courtly manners. Will this marriage prove to be a permanent success? Only time will test it thoroughly. Let us hope that it will, but conditions point to failure.

Is There a Remedy?

Some of us are firm in the belief that there is a substantial remedy for such an ill-advised matrimonial venture as that entered into by the young woman referred to above. The remedy would be derived from an early course of instruction as to what constitutes merit in a young man. Already the legislator is becoming aroused over the fact that so many apparently praiseworthy young men secure the hand in marriage of innocent young women and then force them to seek the operator's table as a means of relief from the effects of some vile infectious disease. So, fully half of the state legislatures have attempted during recent years to enact some form or measure requiring as a prerequisite for a marriage license that the young man submit to a physical test. This sort of law is encouraging as a sign of better times to come. But something can and must be done to prevent the contamination of so many of our promising young women. And one sound method of prevention will be that of training young women early

to be both discerning and cautious as to what young men they choose for their social companions, and finally as to what class of men they permit themselves to become infatuated with. Just as soon as the young men who secretely debauch their lives and yet look forward to marriage with a pure young woman—just as soon as these men learn that their deeds are to be studied, inquired into, and known of all; then, there will be marital justice.

The parents who are interested in instilling into the minds of their growing daughters a keen discernment as to the ways of men will find a list of titles of helpful reference books at the close of this chapter.

The True Thought of Marriage

The entire social world is at last awakening with a genuine interest and desire in behalf of a social clean-up. The first step in the process is to eliminate the dual standard of morals as it now exists for the two sexes, and to substitute the single standard. From every quarter there comes an insistent demand that the young man grow up as pure and uncontaminated in his secret life as we now require his sister to be. There should be a merciless denunciation of every class of young man who practices secret debaucheries and yet pretends to be clean and respectable. He can and should be forced to show his life for what it is actually worth. Then, his younger brother should be trained to have due reverence for the sublime instinct of sex, and to practice such purity in his young life as will tend to make him look forward to marriage as an institution of divine ordination.

Upon the subject of this paragraph John Milton Scott, in a small leaflet issued by the Nunc Licet Press, says:

"The true marriage; the vital marriage; the love marriage; the adoration of the two for each other until they

become a greater two, a greater one—this is holy marriage. Its love is a white flame burning out from and within the Divine Love. That is the flame of creation. It is the Logos, born of the Divine Father and Mother,—the Holy Child of the Eternal. Love itself and Truth itself, the ultimate original and final reality, in their adoration of unity become Wisdom,—the Wisdom manifesting itself in a Universe, the Wisdom whose Word is made flesh to dwell in the midst of the race that they may behold and become 'the glory as of the only begotten of the Father full of grace and truth.'

"'In the beginning God created.' . . . And God said, 'Let us make man in our image, after our likeness.' . . . So God created man in His own image, in the image of God created He him; male and female created He them." In his image and His likeness,—He the Divine Truth; She, the Divine Love,—male in the image of His Divine Truth; female in the likeness of Her Divine Love; and that is why man is a truth-being and woman a love-being—the Divine creates in them, manifesting the Truth as man, the Love as Woman.

"The yearning of a man for a woman is a yearning for his completion, a yearning after his own, a yearning unto his perfection. The truth in him cannot perfect in wisdom except through love; and the perfect in him is when he is joined unto and becomes one with his love, which is a woman. The yearning of a woman for a man is a yearning for her completion, a yearning for her own, a yearning unto her perfection. The love in her can not perfect in wisdom except through truth; and the perfect in her is realized when she is joined unto and becomes one with her truth, which is a man. 'They twain shall be one flesh.' If one flesh, then one mind, one heart, one spirit, one soul, one being,—the unity divine and eternal."

When is a Girl Ready to Marry?

We do not hesitate to set down a few characterizations of the young woman who is theoretically prepared for marriage. Little, if anything of this sort has been hitherto attempted in print. The following scheme is offered for what it is worth. It may at least prove suggestive, and it will doubtless stimulate others, better prepared to do so, to work out a plan in accordance with the same purpose.

1. About ten years after the beginning of the adolescent period probably the body and mind of the young woman are in the optimum condition for all the requirements of marriage.

2. She should have finished at least the so-called common school course, which should have contributed to her thought a permanent interest in people, and in public affairs.

3. She should have served a reasonable period of apprenticeship in all of the duties of the household, and should possess a knowledge of how to deal justly and sympathetically with the so-called household assistant.

4. She should possess a thorough training in the business affairs of the home—in purchasing economically the furniture, food supplies, clothing, and the like; and should be informed upon all other business matters necessary as a guarantee of her ability to save as well as to spend.

5. She should be ready to unite her efforts with those of some young man of honest mind and purpose; should be willing to settle down with him in very modest surroundings and to help him win in the battle for bread and a good home.

6. She should possess such acquired charm of personality and such a knowledge of the characters of men as to en-

able her to win a worthy and loving companion to her side, and should be prepared to co-operate with him in living a worthy life.

7. She should have well-matured sentiments as regards children of her own, and should possess the courage of her convictions sufficiently to discuss the child-rearing problem with her fiancé before marriage.

8. She should possess an interest in some kind of civic, social, or religious work, and should plan to devote at least a small portion of her thought and effort to the service of the common welfare.

9. She should have received experience and training in undergoing such trials and disappointments during the growing period as befitted her years, and thus gradually have been prepared to meet the heavy ordeals practically certain to be visited upon those who do their part in building up a substantial family life.

10. She should be well prepared to take up and pursue successfully some line of independent work, and this as a safeguard against the time when an unforeseen occurrence might throw her back upon her own means of support.

The Marks of a Worthy Man

With the same sort of explanation and apology as that offered for writing upon the topic immediately above, we now make bold to sketch the marks of merit which might reasonably characterize the young man considered worthy to become the life mate of the young woman theoretically described.

1. As to age, the same theoretic rule obtains for him as for the woman, the maximum of physical and mental readiness probably being ten years after the beginning of adolescence.

2. His common schooling should be about the same as

that required for the young woman, and it would be well, in case of an actual mating, if they had both attended the same type of common school.

3. During all the years of his physical development the young man should have been constantly trained and disciplined in the performance of the maximum variety of such work as the ordinary home, shop and field provide for the growing boy.

4. Besides having had ample experience in the performance of a variety of plain boy-work, he should also be thoroughly trained and skilled in some bread-winning occupation, with a thought of making it his life work.

5. He should have been kept clean and pure in his moral life, and should have a very high respect for the inherent worth and the reasonably guarded virtue of ordinary womanhood.

6. His wealth may not necessarily consist in a considerable amount of money saved, or in the prospect of an inheritance; provided that he be trained as sketched above, and that he have developed in his character a genuine money-earning capacity.

7. He should be well informed as to the nature and status of women of various classes, and should especially know what traits of character in young womanhood constitute a guarantee of satisfactory wifehood and motherhood.

8. He should have the habit of being frank and honest, and courageous in his business dealings, and should possess a sense of his deep responsibility as a bread winner for the family of which he expects to be the head.

9. He should possess a genuine interest in children, should have considerable theoretical knowledge about their care and training, and should be conscious of a father's full duty in respect to all other family matters.

10. He should keep himself in touch with current affairs, and should be ready and willing to contribute a part to the civic, moral, and religious welfare of the community in which he expects to reside.

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PART FOUR

SERVICE TRAINING

CHAPTER XIX

SERVICE AND THE SOURCE OF LIFE

Life is expression. Duty is unfoldment. Goodness is action. Happiness is realization. All these human qualities exemplify their true meaning only in cases wherein the individual is engaged in doing the thing which his best inherency fits him to perform. Man at his best is an engine of construction. Woman at her happiest is a creature of service. "Born to Serve" is a right characterization of the natural woman; provided the service be altogether voluntary, chosen to fit the peculiarities of her individual nature, and performed in ways and on occasions when the sweetness and light are given full opportunity to radiate from her being within. Man did not enslave woman for tens of thousands of years—we know not how much longer—simply because of his superior physical prowess, or even because of the natural supremacy of his mind over hers. He enslaved her because of her greater inherent fitness for service, because of her larger instinctive desire than he ever possessed, to contribute to the pleasure and well-being of others.

Early Service Training

We are so thoroughly satisfied that the natural woman cannot become permanently contented with her lot and happy in her work without the habitual practice of service and sacrifice, that we are constrained to attempt to make out a definite plan for her early service training. Observe, if you will, the little girls of various ages at their play. It is true that they sometimes manifest mere animal cunning

and selfishness; that spite, envy, jealousy, and contention sometimes characterize their childish relations with their associates. But running all through these outwardly coarse and selfish acts of the ordinary little girl, there will always be discoverable a pronounced thread of social sympathy and gentle sacrifice. A moment ago, you noticed a four-year-old girl scolding and nagging at her little two-year-old sister who was crying and failing to keep up while they passed along upon the hot and dusty sidewalk. Suddenly, and in a manner scarcely ever observed in the case of a boy, the older girl changed her plaintive tone to one of gentleness and love. "Well, come on, Sweetness," she cried as she took up the little tot in her motherly arms, "you couldn't walk on the hot pavement, could you? It hurts your poor little feet. Well, never mind. Sister will carry you." Now, who taught the four-year-old girl to perform that admirable little act of love and sacrifice? Was it her mother? Did she obtain the instruction from a storybook or something else of that extrinsic sort? No, indeed. This beautiful act of motherly service came up out of the depths of her precious little divine nature. It is the same altruistic instinct, the same inherent desire for service and sacrifice that for ages and ages has manifested itself among all the daughters of men. Wherefore, in our attempted inventory of the storehouse of our little girl's nature we should never fail to discover that rich and beautiful heritage of service and sacrifice, and we should always provide many little occasions for the development of this altruistic element of her character.

A Child Shall Lead the Way

We shall probably very often be mistaken in the thought that our little daughter, so naturally fond of service, is

ready at any time to give up her own play and plans and run willingly to do our bidding. She will often whine and whimper at such an attempt to secure her assistance, and she will probably not infrequently manifest a surprisingly ugly mood as she faces our enforced requirements. But the fault is ours, and not hers. We have simply called her at an inopportune time, or we have requested her to make an unreasonable sacrifice. That same little seven-year-old girl who complained at your stern request for the performance of some ill-advised duty—that same little girl may at that very moment be withholding from her own hungry mouth a very desirable morsel of food in order that she may reserve it to satisfy the imagined appetite of her treasured doll baby. Thus we observe that the necessity of training the girl in sacrificial acts does not guarantee us the right to drive her forcibly to the performance of whatever service our personal requirements may seem to need. The true character-building sacrifices of the little girl must develop from her own point of view, and out of the plans and problems which have a meaning in her own personal consciousness. Note our remark above, that the true sacrificial act should be a voluntary one. Hence the best character-building services that the growing girl can possibly perform will be those which appear to her to have a vital relation to her own personal affairs.

The Little Mother at the Playground

If one should make a visit to the municipal playground in a congested and low-lying district of one of our great cities he might easily witness the instance of some rather frail ten-year-old girl effectively "mothering" her baby brother or sister. The situation in mind here is a very common one. The mother of the family must work long

hours in shop or factory in order to earn the daily bread. She cannot take the little child with her to the place of employment, so must improvise the best she can for its care and keeping. And it would touch even the stoniest heart could its possesser witness the loving embraces which this tired working mother often bestows upon her hungry and ragged little ones after returning from a twelve-hour day in the sweatshop.

But to return to the "little mother." This ten-year-old girl will be seen at the municipal play center with her year-old baby brother in her arms. She is already an expert at feeding the child the coarse things available, at scrubbing his face, changing the garments, and the like. This little mother seems to take a genuine pride in her charge as she presents the rugged and ragged little one for our interest and inspection. On one such occasion one of the visitors seemed to show an unusual interest in the little nursery maid and her baby brother. Three others of her class came hurrying forward through the crowd, each with a baby in her arms or on her hip, and apparently with great pride and interest exclaimed, "Here is my baby," "I've got a baby too," "Mine's the biggest," and so on.

There is only one important point to the discussion here offered, and that is this: If the occasion arises, any ordinary girl of the same age of these little slum mothers will manifest the same instinctive fondness for their baby brothers and sisters, and will exercise the same sacrificial care and interest in their behalf. And how much better is this childish practice in "mothering" little babies—when we think of the requirements of efficient womanhood—than for the girl of the same age to run about tight-laced and silk-gowned, from one seashore resort to another. The one is learning to perform such duties of

A HELPFUL EXPERIENCE WHICH ONLY A FEW AMERICAN GIRLS ARE FORTUNATE ENOUGH TO ENJOY

service and sacrifice as are prompted by her best nature and will in time help to fashion her into a woman of beautiful character. The other is most probably receiving a large amount of training in selfishness and snobbishness, which is foreign to her best inherent nature, and which will tend to make her an envied and despised member of some group of so-called select society.

A Great Menace to Womanhood

During recent months there has been almost a world-wide effort to clean up the social evil, and to lift up the great army of fallen women who have suffered so terribly because of this heinous practice. Much good will doubtless result from this social awakening. But the new movement for social purity cannot be made a permanent thing until certain allied situations are likewise positively dwelt with. The first permanent step toward an effective renaissance in social purity will consist of an adequate program for the prevention of vice and debauchery on the part of the boys. Bring such a scheme of training into general use, and the white slave business will gradually go out of existence.

But one of the main roots of this evil among women is traceable to the so-called smart set where many forms of dissipation are practiced under the protection of a special license that is supposed to belong to persons of this rank. According to reliable authorities, some members of the rich exclusive society set borrow certain debasing practices from the red-light district, modify them slightly, add a brilliant retouching of fine clothes, cocktails and diamonds, and then allow them to pass current as the "very proper things to do."

Our justification for inveighing against this sin of so-

called high society here is its indirect, cruel effects upon the womanhood of America. The best known and most advertised practices of the smart set disturb the peace of many thousands of the good women of the country who regard it as a social duty to attempt to imitate them on a small scale. How painful to witness the extravagance in display and the waste of money in riotous living, which mark the typical social affairs of this supposedly refined class. All this does extreme violence to the best in the nature of our common womanhood. It directly enjoins selfishness, vanity, and various forms of soul destroying dissipation. At a recent event among the society set it was boasted that there were twelve million dollars worth of diamonds present, and that the costumes made especially for the occasion cost more than $60,000. An item of $5,000 was consumed in a side luncheon on the way to the party.

So it is to be hoped that when the Government has succeeded in cleaning up the direct participants in the white slave traffic, it will turn its attention to placing some reasonable restrictions upon the criminal wastes of wealth and the vicious display of vanity among the smart set of America.

Society is to Blame

There is danger of our overdoing this condemnation of the extreme social antics of the idle rich and their many other forms of near criminality. Our faulty social machinery created these personalities. It is estimated that ninety per cent. or more of all the actual criminal classes are made so through faults and omissions in their early training. Now to the extent that this is true society is to blame. As a rule the actual condition of the criminal

is pathological. He is a sick man. His nervous system is deranged. Certain crude animal-like dispositions have been over-developed; and certain nervous centers—those which are co-related with many forms of altruism—have been developed little or none. He has a malformed, misshaped character, therefore, largely because the school, the home, the church, and the other institutions designed for shaping character, never contributed their full part in his development. Where did the faults, the sins of omission, occur? There let us look for a remedy, which it may be too late to apply to the hardened character of the criminal, but which may be applied to the prevention of others becoming criminals.

So with the idle rich, who would display their vanity and sip the sweets of life without having honestly earned them. So with the other classes of the near criminals, men and women all; they have been merely faulty in the making. They are simply practicing life as they have been taught it. Their inherent sympathy for the suffering, the loss and the failure of others, has perished early in their lives from lack of expression. If they ever experienced the sound of that still small voice which sometimes calls to one out of the depths of his own nature, and admonishes him to go out and invest his life in ministering upon the needs of his fellow man—if they ever heard for a moment this strange sweet whispering of Divinity, the voice was forever stilled through an over-amount of selfish indulgence. No, be it far from our purpose to condemn these idle spendthrifts and other malformed characters wholesale. We, the people, are to blame for their existence; and we, the people, can prevent the reproduction of their kind through the instrumentality of saner discipline and more adequate safeguards for all of our growing boys and girls.

The Good Will

Charles Fletcher Dole in his admirable treatise entitled "Ethics of Progress," develops a conception which he characterizes as "The Good Will." It is a beautiful thing, and yet from its practical meaning it is merely a conception of a well-balanced, right-minded personality, developed through a series of ideal individual practices in childhood, youth, and adult age. The person who possesses this Good Will, so called, is a poised character. He is one who has learned from early life both to get and to give. He has experienced much practice in all the trials and errors incidental to wholesome childhood and youth. He has learned to apply his best latent abilities to the performance of some praiseworthy work; and thus he understands the full meaning of self-reliance. This person of Good Will is just and fair and honest in his dealings with others, through having long practiced the laws of such commendable conduct. He has experienced enough suffering, privations and loss, of his own to render him deeply sympathetic with the adverse circumstances of others. He understands that the welfare of the community is best served only when all unite their efforts toward its safeguarding and improvement. Finally, he is deeply imbued with the spirit of religion, and goes about his own affairs conscious of the relation of the Eternal Presence to his own life.

Thus the same cruel and evil-designed idle rich who display their vanity through the waste of wealth that came to their hands under the administration of unjust and inadequate laws—these same cold-hearted, selfish persons could just as well have been fashioned into constructive workers, champions of human rights, and ministering angels of mercy. It is almost wholly a matter of the

"AND OVER ALL A SWEET SOLEMNITY"

individual training course through which each one passes on the way from infancy to full adulthood.

The Coming Social Justice

In the book referred to above, Doctor Dole gives a valuable forecast of what we might hope for as the social justice of the future, and that especially with a thought of what it will be by way of encouraging a sane altruism in women. The author says:—

"The chief end of the government must evidently be to promote the well-being, the happiness, the humanity of its people, and all of them. It must serve, not merely to help them enjoy existence and get health and comfort, but to enlarge their capacities and their opportunities. It must afford the chance to express their manhood, to enter into the heritage of the noblest traditions and ideals of mankind, and to win for themselves the high satisfaction of the life of good will.

"Herein the democratic method is different from the most ideal scheme of an aristocratic régime. Here is the reason why we believe in democracy. Here is the grand test which we apply to its working. It treats man as men; it works to bring out manhood. It is good like the ideal monogamous marriage, not merely because it yields happiness but because it develops character. Treat man as a slave and he remains slavish; treat him as an inferior, and it is hard for him not to behave as an inferior. Treat him as you would wish to be treated yourself, believe in him, expect the best in him, trust him, and a deep law of all education lifts him to be what you believe in. The facts meet the theory. The doctrine tends to work in practice. True, it does not work without cost or patience. But the greater the cost expended upon it, the better it works.

"The basis of the claim of equality of political privileges for women lies in the same conception which underlies manhood suffrage and the democracy. It goes back to a religious or ideal thought of personality. A man is a person, and not a thing or merely an animal. A woman is also a person, and not less so, if she happens to be married. That she does not fight surely does not make her less a person." . . . "The mischief in the present industrial régime is not so much in the fact that men compete together (it has already been shown that they may do this in the terms of emulation), but rather that multitudes seem to be laboring for the enrichment of others, while they remain poor themselves. Though by a deep law all men really are made to work for one another, and, on the whole, for the enrichment of the great body of society, this fact is not on the surface. Many are suffered to remain altogether idle. A small number draw more sustenance than is good for them and many are actually depleted, having less food and clothing than is requisite for health and efficiency. All society is become aware of its responsibility, that is, the responsibility of all of us, for this painful inequality of distribution. We shall cure it, partly by the removal of the monopolies which tax all, and quite depress the poor. We shall cure it partly by a more thorough morality, which will not let men be content to enjoy at other's expense what others must go without."

We are interested therefore in the rightly constructed personality, and in the chapters to follow it shall be our purpose to trace step by step what seems to be an effective procedure for bringing out the altruistic nature of the growing girl, and for putting it to doing the right sort of work.

We may feel certain of our ability to discern the ordinary signs of instinctive generosity; but just how shall we put this impulse to doing the right work?

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CHAPTER XX

THE EARLY SERVICE DEVELOPMENT

The discussion in the preceding chapter was intended as a general preview of the field of training into which our treatment is now to enter with a more definite point of approach. Like all other spheres of activity the child-welfare work brings results in proportion to the effort put forth. We cannot hope to get something for nothing in the matter of child development. The training of a girl is too serious an affair to be turned over to mere chance occasion. True, the public school, the church, and the occasional social affairs are to be looked to to do their part in this training. But it has already been established beyond question that these and all the other known institutions for the guidance of the child are altogether inadequate to guarantee a complete and well-rounded development. Intensive home study and persistent home discipline are required to supplement the work of the other agencies.

Experience Opens the Way

We cannot afford to lose sight of the fact that character is wrought out of experience. We cannot possibly think of a thing without its having come directly into the consciousness through personal sense contact with it. We speak of the imaginative mind, but the elements of the most vivid imagination—indeed, the very stuff out of which dreams are made—all these are merely fragments of the personal sense experience of the imaginer or dreamer.

What would you have your child be, or become? A sympathetic or altruistic personality, you answer. Then put this element into her character through the medium of her personal experiences. Would you have her learn to sew? Then, have her practice sewing. Would you have her learn to sing? Then, have her practice singing. Would you have her learn to serve? Then, have her practice serving. There is no other known rule under heaven whereby specific elements may be wrought into the growing character than that of having the learner practice the specific things correlated with the elements desired.

Many times in the early part of this volume we referred to what we have called a balanced schedule of training for the girl. By this we mean to urge that every important issue in her inherent life has its due proportionate part in her childhood training and experience. We have especially emphasized the necessity of giving full expression to certain great fundamental instincts, such as that for play, work, and sociability. Now we are ready to urge that there exists in every common life an instinct for social service. This last named inherent tendency does not manifest itself radically in childhood, and yet its rudiments are easily observable to the one who has acquired a fair degree of insight into the problems of the children. The instinct for social service reaches its maximum strength perhaps between the ages of twenty-five and thirty years. But it may be so much obscured by an uneven development in the earlier life as to manifest itself scarcely at all.

The natural order of events in the unfoldment of the more important instinctive dispositions is about as follows: play, industry, combativeness, sociability, religion, self-support, marriage, parenthood, homemaking, community building, and social service. After having passed suc-

cessfully through all the other cycles of unfoldment, and having had them reasonably indulged through right practices, the individual is ripe and ready for contributing out of his best nature something toward the social well-being. He has settled upon a vocation, and is earning his own bread, is living in a home which he calls his own, and is a member of a young family in which he has great emotional interest. He now becomes conscious of the fact that he is living in a community which has probably been literally bought by the blood of a brave pioneer people, and which less remotely has been wrought out of the willing sacrifices of a commendable citizenship. He is now impressed with his clear duty to contribute a worthy part in the welfare of his home community, and thus to become a participant in the world's best work. Whether the individual be man or woman, if normally developed and trained through a rightly balanced schedule of experiences, the results are practically the same.

Where the Practice Comes In

We referred to the earlier forms of the altruistic instinct, and stated that they are more or less weakly manifested in relation to all the other awakenings. We also attempted to make the reader believe that the direct outburst of altruism inherent in the ordinary human nature does not occur until somewhere late in the twenties. Now it is unquestionably necessary that the early and minor altruistic tendencies have considerable practice at whatever times they may appear, in order that the final unfoldment may prove strong enough to force itself to full expression, and find a permanent place in the complete character.

Wherefore, by going back to the earliest of the important instinctive dispositions, namely, play, we find a frequent opportunity for developing altruism. By the time

the ordinary little child has acquired the distinction between "thine and mine," he is a rather selfish little being. All hands have lent their assistance in giving him his selfish attitude toward things. Practically every act with reference to him has shown him extreme partiality. Things have been abruptly and forcibly taken away from older children in order that he might have them. As a rule his childish indication of the desire to secure an object to play with has brought immediate satisfaction. But even at this point the time is ripe for altruistic training.

It is bedtime, and little three-year-old Brother is tired and sleepy, but his blocks are scattered all about the room and they must be put away before he retires for the night. Now, here is an opportunity for the five-year-old sister to learn her beautiful lesson of human service. She is asked to help Brother pick up the blocks. Merely to require her to do this task is not enough. She must be made to think of how she is relieving him of a part of his little burden. At another time it is Mother who needs the assistance. She is reclining on the couch, fatigued by the work of the day. She calls the little daughter to her side and asks the child to bring a glass of cold water. The little one brings the refreshing drink and is then probably asked to bathe the mother's brow with a handkerchief dipped in the cool water. In all of these little acts of sympathy on the part of the child there must be more than the mere outward expression. The right emotional feeling is much to be desired. The child must be made conscious of what she is doing and why she is performing the service.

There will be many an occasion for acts of altruism on the part of the little girl as she becomes related to the life of the school and to an outside circle of childhood acquaintances. The school especially will furnish the child a great variety of opportunities for altruistic experiences. The

little girl will come home with many a story of imagined cheating, unfairness, and mistreatment, as observed by herself in the schoolroom. At all such times it will become the duty of the parent to meet the complaint with an explanation or an apology, and to direct the thought of the child toward a better form of response. "No, my little girl, they cannot cheat you or harm you if you are all the time good and true. Whenever the little girls quarrel among themselves, watch for a chance to settle their trouble. When they run away and hide from little Mary again you take her and show her how to play and be happy without them." Thus every affair is treated sympathetically and specifically. The girl is sent back to the place where inharmony existed as a little commissioner of peace and good will. The secret of desirable results in all such cases is to direct the child very definitely in her attempt, and to hear her through with every report of progress which she may bring back.

The Little Messenger of Joy

There is much disappointment and despair in the world. We are certain that everyone should be trained to withstand his proportionate part of life's troubles, but we are not always clear as to how to train the young in order that they may successfully meet these ordeals. The pangs of suffering and defeat are heaviest when we have to suffer them alone; but they are always much relieved by expressions of sympathy from others. Wherefore, it seems advisable that the girl should have considerable experience in the relief of various forms of misery, as the occasions may arise. It is often advisable that the parent strain a point to find an occasion for such altruistic training. For example, across the way from Mary's home there is another little girl about her age who has just lost her mother

by death. Mary is given to understand how dreadful this calamity must be to the girl friend, and is asked to bring the child to live with her for two or three days. During this period of close companionship between the two girls, Mary will be a gentle and sympathetic hostess, all the time in thought of the aching heart from which her little friend is suffering. It will be interesting to notice also how the bereaved one responds to the help and sympathy, and gradually becomes restored to a more normal state of mind and body.

Our special purpose in writing under the present heading is to urge that the girl be made again and again an actual participant in the generous duties and sympathetic errands that are planned within her household. Now and then occasion will arise for the mother to prepare some dainty article of food for an ill or convalescent friend in the community. In such a case, it will be most helpful to the girl's character unfoldment either to send the good things by the girl herself with a message of love to accompany them, or at least to take the child along, and give her an opportunity to do her part in the altruistic performance.

There is always the possibility of a sensitive person's becoming weighed down too heavily with the sorrows of the world. To feel the pangs of the sufferer for the passing moment and to respond with a definite course of action which gives the sympathizer relief—this is an ideal course of experience for the one who is rightly learning the purpose of altruism. Efficient sympathy does not consist in merely suffering with another who is in trouble. That is only the first step in the procedure. The second step is to respond quickly with the necessary relief for the sufferer; and the third step, quite as important, is for the sympathizer himself to recover from the depressing effects of the sympathy. At this point the joy of life should return with

a bound. The sense of satisfaction from having responded to the call, and from having ministered unto the sufferer should be sufficient to bring a strong tonic of good cheer to the mind of the ministering helper.

It may be that we did not make our point clear above, so let us state it somewhat negatively. Some one comes to you with a veritable tale of woe. He has lost his money, his friends and companions have forsaken him, and he is sick at heart, as well as ailing and weary in flesh. You remind him of your own trials and tribulations, of your own perplexities on the account of some one's inhumanity, and of the many aches and pains to which your own flesh is heir. So you two mingle your tears and groans. What have you accomplished by all this? Why, you have simply enshrouded yourselves both in a denser cloud of despair and gloom than was the case before. Unfortunately the foregoing case is a very fair illustration of a large amount of so-called sympathy. But it is a very poor kind of sympathy at its best, because of the fact that it lacks the two very important elements of specific relief-giving and restoration to peace and poise. The heart of humanity is aching to-day for the one who can come as a constructive administrator of relief. So few are prepared to answer this call and give an appropriate and heroic service. Training alone will prepare one adequately for becoming a sympathetic minister and adviser to those who are in despair. The ordinary growing girl can be prepared to perform much of this beautiful service, provided her parents use every reasonable opportunity to give her the experience of well-directed social service activities.

The Interesting Life of a Woman

During more than a score of years the author was permitted to observe the development of a remarkable wom-

"THEY ALSO LEAD WHO HUMBLY STOOP TO SERVE"

anly character. When very young this person was thrown out into the world to struggle for herself. She was buffeted and tossed about. Hard work, mistreatment, privations, loneliness, and physical illness contributed their part to the experiences of her girlhood years. But she struggled on and met every temporary defeat with a rebound forward, and a smiling face. Strange to say, the extensive course in trial and error and suffering did not embitter the heart of this young woman, but rather tended to sweeten her disposition. She became a successful teacher in the schools, and later a college instructor. While in the college position her office and her living room were constantly open to those who were in need of advice and sympathetic help. She shared her books, her meals, and often her small income with the needy students. She counseled with them again and again in secret, and helped them to plan their lives for better things. They came with their private problems and revealed to this confidential friend all they had done, and in return received much definite advice and cheering counsel.

A more remarkable career lay on ahead of the young woman we have described, for she now made extensive preparation to devote her life to the work of ministering exclusively unto the suffering and needy. So she finished a course in a regular school of medicine, then another in an eclectic medical school, and still another in a school of osteopathy. She familiarized herself with the work of common house sanitation, and read and studied extensively in mental therapeutics and kindred subjects. At last accounts this good woman had set out upon her larger journey into the world, prepared to answer calls for service. She would make regular medical prescriptions for the poor and needy who required such help. Again she would stop in a home where perhaps the mother lay on a bed of

sickness, and spend a week or two cleaning up the house, mending the children's clothes, preparing their food, and nursing the sick mother back to health. When departing nothing was said about the price of the services. On another occasion perhaps she would stop at a wealthy home, which possessed every outside appearance of happiness and contentment, but which was rent asunder by the troubles of two mismated persons. Here she would act as a peace-maker, studying the conditions of the two for a fortnight or more, and finally originating a plan for restoring harmony in the home. In some instances this office of peace-maker was remarkably successful as conducted by the expert. And here perhaps the ministering one would receive a free-will offering sufficient to meet her personal needs for some time to come.

We cannot reasonably advocate that the ordinary young girl be trained to live such a life of altruistic abandon as was the case with the social servant described above. But such duties as those performed by this remarkable woman should be better known to the world, and her many acts of sympathy and help should be a model for those who are training their growing girls to become the social servants and ministering angels always so much in demand in this world of varied human experiences.

"Mother Doesn't Want Any"

In the statement above we have an expression that is as old as mother-love itself, and it is altogether beautiful. But the young child must be taught finally to come to the relief of the over-sacrificing mother who repeats this expression so much. It is natural for the little child to take the parent at his word. So growing boys and girls at first learn to interpret the sacrificial expression, "Mother

doesn't want any," merely in its outward form. They fail to appreciate the mental reservation that goes with it. If the complete record of the conversation of ordinary children could be had as they converse with their youthful companions there would often appear such statements as these: "Mother doesn't care for good clothes," "Mother doesn't want to go any place," "Mother doesn't like pie and candy and such things," and so on. We older ones now recall how we once thought our mother was peculiar in respect to these things. Strange to say, there is a possibility that the boy or girl may grow to adulthood and leave the home before discovering the actual import of the mother's saying quoted above.

Now, the principal problem under discussion here is this: A growing child must slowly be made conscious of the true meaning of the mother's sacrifices in its behalf, and must be taught how to respond helpfully to the situation. When the growing daughter discovers that her own mother is undergoing an over-amount of sacrifice, then is the time for her to take certain matters in her own hands and provide that the mother have a larger participation in such things as rest, recreation, attractive clothes, and the other means of enjoyment so well known to the younger generation. In the ideal instance, such as we are trying to outline, the growing daughter will acquire such social sympathy and discernment as to discover what she herself may now undertake of a sacrificial nature with a view to restoring the mother's depleted physical health and to prolonging the declining years into a period of maximum joy and satisfaction of living.

Another Side of the Story

But there is another aspect to this girl training story, which must have due consideration. It is quite as easy

to overdo the sacrificial discipline as it is to underdo it. Too many of the good women of the world are enslaved to hard work and sacrifice as a result of an excessive amount of youthful discipline in such activities. This form of mistreatment of the growing girl usually consists in assigning her an over-amount of the hard work. Inquire carefully into the movements of the girls in many of the so-called good homes, and you will find them going on the run from one heavy duty to another. It is not a difficult matter to break a girl to work, and to enslave her in the heavy duties of the household, provided one begin early enough. And strange enough, in such cases, the girl will often be found going on patiently doing her best to perform an amount of drudgery twice as heavy as should be imposed upon her. The balanced schedule, already several times referred to in this volume, is the remedy. The parent ordinarily is not in a position to judge as to the amount of work to impose on the growing daughter, and should consult the authority and advice of others. Industry is a most important practice, but all the other forms of a girl's instinctive activities likewise have their quota of opportunity and experiences. Habitual good health, a play-time period, social affairs, rest and recreation, and the like—all these must be rightly associated in any sane and reasonable scheme of discipline for the young.

Spontaneous activity is about the only kind that brings satisfactory results in this life. If rightly disciplined, the girl will not only perform a reasonable amount of good work and likewise enjoy that work, but she will also acquire a stimulating superiority over it. But it is a depressing situation indeed when the worker proceeds under the belief that a certain fixed amount of work must be accomplished before the day is to close. It is much better to

proceed earnestly and eagerly at the task, with the comforting thought that it can be dropped at any moment when there is urgent demand for rest of poise, or higher service. Let us be careful, therefore, to see that our daughters do not become enslaved to their work.

Keeping the Poise

An unusually good woman, the mother of nine children, lived with her happy family in a three-room house two miles out from a country town. She and her worthy husband had been long engaged in a strenuous effort to care for their promising flock, and to make all ends meet. But they had done all this very well indeed, and had preserved their health and strength, although the major part of the income went into the characters of the children rather than into the bank account. Some of the children were now self-supporting, and they all lived together in much happinees.

On a certain occasion some friends of old called at the country home designated above. But before they arrived the mother of the household argued with herself in this way: "Shall I redouble my efforts in getting ready for this company, by going over the entire house, by shaping and rearranging everything, hiding the many defects, preparing many unusual things to eat, and so on? Or shall I proceed as usual, maintaining my good health, my mental poise and my buoyant spirit, allowing these friends to come and see us actually as we live from day to day?" She decided upon the second course, by all means the wiser one. But how many women have the strength of character thus to decide?

The martyrs are still very numerous. In anticipation of company they overwork while putting the house in order, preparing excessive meals. When the company

comes they muster the last grain of nervous strength, attempt to put on a pleasing countenance, and to assume a gracious manner. But the happiest time of all such occasions is at the moment when the cab pulls up to haul the visitors away to the train. And after that there must be a period of more or less drawn out recovery from the excessive nervous strain brought on by the excitement and worry of entertaining.

But who can solve the problem of training the growing girls to be willing to allow visitors to see things as they actually are in the home visited? The reader may reply in his mind with the thought that adequate help in the house will solve this problem. But a little inquiry will satisfy one that this is far from being a possibility. Only a comparatively small number of the great middle class homes of America are blessed with regular efficient household assistants. In perhaps the majority of cases, while things are going along normally, the mother can live a reasonably even and well-poised life, even though there are many trials and perplexities incident to the ordinary household. But the house cleaning, and the getting ready for visitors—these are the back-breaking burdens which are still inadequately taken care of, and which the good homemaker attempts to take on as extras, and usually drops a few degrees lower as a result of the attempt.

After all, this over-strain in an effort to put the house in order for company is perhaps the result of a fault of training. Too much of our home and school instruction inculcates the idea that our worth is constituted of what we have and what we seem to be, rather than of what we are. The treasure of a good life within, of honesty of purpose, of frankness and open-mindedness, of a whole-souled, natural response to all the ordinary experiences of the day—these ideals, if inculcated constantly, will

tend to perfect the true womanly character and make that character a defense against the serious perplexities of every state of life.

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CHAPTER XXI

THE GIRL'S RELIGIOUS TRAINING

Women are probably more religious in their inherent natures than men, for with few exceptions they outnumber the men in all the church organizations. A true religious life calls for a large amount of devotion, unselfishness, and sacrifice—types of conduct in which women have excelled men ever since the dawn of human history. What the result will be when once there has been established a single standard of morals, and when society takes up the practice of expecting boys to be as pure and altruistic as girls, only time will answer. There is one large church organization which has long inculcated this single standard, and that church can probably show the largest proportionate male membership of all the institutions in its class. The training of the religious life of the individual does not differ radically from the other forms of discipline. However, such training has always suffered from the great disadvantage of being left largely to chance occasion. As a result our adult society to-day contains large numbers of persons whose religious instinct had little or no opportunity for exercise at the time of its awakening; and hence it became forever quiescent.

Religion as Old as Humanity

The religious instinct is as old as the human race, and to-day it seems to constitute just as integral a part of our common nature as it ever has before. An entire age may become apostate, or irreligious through faults and omis-

sions in youthful training. But even then, the on-coming generations of children will continue to be born with the true religious promptings as an inheritance. Indeed, nothing can apparently destroy the human religious instinct other than the interferences of this inherent disposition with the life of the individual and the race. A study of the matter indicates that this rule of persistence of an inherent quality applies to the animal world at large. That is to say, an instinct persists in the species until it gets radically in the way of life or progress, and thus becomes a serious menace. Then, its unfitness may destroy it.

Religion does not shorten a man's life, does not lessen his opportunities for marriage, or weaken his qualities for parenthood. It does not in any way interfere with substantial human progress. On the other hand it seems to contribute indirectly to physical health, strength of mind, length of years, and the general efficiency of the individual. Those who have long been afraid that some discovery of science or other human device will destroy religion, or supersede its necessity may as well allay their fears and use their efforts in the performance of some more commendable spiritual duties.

The Child not Naturally Religious

The little child is not naturally a religious creature, and in normal cases he will not become such until the adolescent period. The pre-adolescent child is as little ripe for religion as he is for marriage, or the choice of a vocation. His religion is mere formality. However, we must not be misunderstood in this discussion. We urge the necessity of childhood training in religious forms and ceremonies that are a preparation for the time when the true religious instinct is to awaken. We advocate, for example, regular

Sunday-school discipline for little boys and girls. It is a most commendable practice to teach them their scripture lessons, their memory verses, their prayers, their religious stŏries, and the like; but it is an error to expect them to have the true religious feeling. At this early age the nervous growths and connections correlated with such experience are incomplete.

The Religious Awakening of the Girl

It will be recalled that we attempted to describe the social awakening of the adolescent girl. In response to organic developments within her nervous and physical nature—and that usually very early in her teens—the girl begins to show an intense interest in people. Their conduct is now observed by her with a new human reference. Their deeds are especially interpreted in terms of what they mean to her, and of what they think about her. She now feels that the eyes and ears of her associates are open to receive impressions from her own conduct, and she is accordingly self-conscious and sensitive.

Not many months after the social awakening in the normal girl's life there comes an unfoldment of the true religious instinct. Her relation to persons is now extended to a very emotional thought of the Great Supreme Person, while there comes from within her own being such questions as these: "Who am I to that great Divine Being who sees me through and through, and knows my every act? How should I change my life? How should I conduct myself in the future? What must I do to be saved?" True religious feeling is now present in the adolescent girl. She is ripe and ready for conversion, so-called; violence is done to one of the most precious elements in her entire nature if she be not provided with the proper amount and kind of religious experience and training.

What Shall be the Procedure?

Out of the depths of the interesting nature of the adolescent girl comes that age-worn cry, "What shall I do to be saved?" Sad to say, we have not nearly measured up to our ability in an effort to respond to this divine call. It is our purpose here to offer only very general suggestions, for example these: the adolescent girl should have the opportunity to attend some form of religious service, and to be converted to some religious faith. There is no need to force her along. Mere opportunity, together with some suggestions and guidance on the side, will serve her needs well. She may safely be allowed to choose her own church; and with certain restrictions her own religious associates. The parent will naturally desire to have the girl unite with his own church body, but he should not be very insistent about this. A radically different temperament on the girl's part may render her much better fitted to develop her personality and her serviceableness to the world through connection with a church organization different from that of the parent.

Fortunately the religious bodies among civilized peoples are becoming more and more harmonious in their relations one to another. There is a slow but certain tendency toward both union and federation among the churches. In many towns and villages the weaker organizations are disbanding and going into the stronger with the purpose of economy and of greater efficiency. Now if the parent, for example, chances to be a member of a Baptist church and at the same time the adolescent daughter finds more congenial religious associates in the Methodist or the Presbyterian church, there is no good reason for denying the child the right to seek her membership in the non-Baptist congregation. If the occasion for a change should

arise later, it will be a mere matter of form to have the daughter's name transferred to some other body. This form of generous treatment of children will allow for their freedom and best church affiliation as prompted from within, and such an act will guarantee a higher and better sphere of religious life for the chooser.

The author of this book is very much confirmed in the belief that every religious organization within a civilized state and community—provided it conform to the statute laws, and to the ordinary standards of morality—that all these churches should be working together in harmony and good fellowship. The envy, criticism, undue rivalry, proselyting, and bitter denunciation, which often obtain among the religious bodies of the same community—these practices are certainly much to be deplored. They break down church life, and destroy religious efficiency. Why not teach the growing daughter to preserve the most cordial attitude toward all the religious denominations whose membership is constituted of ordinary intelligent and well-meaning people? If she can grow to womanhood and all the while maintain a prayerful inner sanction for the efforts of all the other churches, her own religious work will count for much in the things of the spirit.

The Girl and Her Sunday-school Class

It is well to see that the girl begin early to participate in the Sunday school, and to assist her in securing a happy relationship thereto. Indeed, the attitude of both child and parent toward the Sunday school need to be no wise different from their attitude toward the day school. The effort must be to make the exercises a combination of duty and pleasure. The preparation of the lesson, the memorizing of the selected literature, the rehearsing of the sacred stories, and the conduct of the children during

the class hour, should all be considered as topics for home consideration. Unfortunately many Sunday schools are crudely managed. Boisterous conduct within and without, is tolerated, while the children give very little attention to the best practices of the institution. Occasionally there is even such demoralization as to counteract the possible good that the school may do. In the ideal situation the parent accompanies the child to the Sunday school, and himself becomes a regular member of the body.

It is an excellent training for the girl to act in some official capacity in her Sunday school, such as secretary or treasurer of her class, as monitor, or even as distributor of the lesson leaves. Thus she is made to feel a personal interest in the work. It is especially desirable to have the girl participate actively in the singing. She may appear frequently in public with a special group of singers, and still less frequently she may render a solo part in the song service.

An Active Child Membership

We believe most confidently that the ordinary growing girl will be happiest and best only in case she continues to have some sort of active religious life. Even non-church-going parents will probably agree with this opinion. In truth, many such parents provide very carefully for the Sunday-school and church attendance of their children. But the girl will be best satisfied in the church through the medium of active participation in the service. It is not enough that she merely attend regularly, and participate in a perfunctory manner. The young girls of her age will necessarily be brought into an organization having its own purposes and methods of work within the church body. The best results of the young people's

religious organization comes from the fact of its giving the members something to do. Social events and church picnics are good and commendable enough, but these things alone do not justify the maintenance of the young people's religious societies. Something in the nature of service and sacrifice must necessarily be added, otherwise the society will slowly deteriorate into a mere fun-making, hilarious affair.

One commendable organization of church girls has set what seems to be an excellent pattern for others by furnishing the following order of practice: (1) Every member pledged to attend the weekly service regularly, or else furnish a sufficient excuse for absence; (2) every one pledged to participate actively in the services whenever her turn to do so shall come; (3) every one to participate in a monthly social affair for the entire organization. The personal service of these members likewise proved to be most praiseworthy, as in this they were required to think of themselves as a sort of helping-hand society. They looked after certain of the church decorations, renewing and replacing them; they did a certain amount of mending and sewing, and of making over discarded clothes for the poor; they went in groups to certain classes of non-churchgoing people and delivered personally written invitations to attend church services especially prepared for the occasion. One such invitation which was very appealing read in substance as follows: Next Sunday is Easter. For the occasion the ——— church will be attractively decorated, and there will be rendered a specially prepared musical service which we know you will enjoy hearing if you come. We want you to come and attend this occasion. The program has been arranged especially with a view to making all who come feel at home, and we assure you that nothing in the service will either annoy or offend

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"NOW I LAY ME DOWN TO SLEEP

RELIGION AND DUTY ARE NEAR OF KIN

you in the least. Come and be with us for an hour, and you will go home, we hope, with a blessing that will cheer you on your way. The invitation was signed officially by four members of the young people's society of the church.

The Larger Sphere of Church Service

What we especially desire as a religious phase of the growing girl's life is that she do her part of the Sunday-school and church work in a manner that will develop and preserve a beautifully poised character. She can be too religious for the good of the community. But if trained in accordance with the schedule of discipline for bringing out every side of her inherent nature, this will not at all be the case. On the other hand, she will practice a quiet and cheering form of religion as a part of her daily routine, and her church work will be taken seriously. If, for example, she has now become a young wife, her first duty will be efficient home service, and her church work may form an important, subordinate part of her whole career. There is always danger that the zealous young church member will acquire a distorted view of the things that make up a complete life. Some very enthusiastic young college students, for example, have been known to ignore their student work in the interests of the religious work and service. Such a practice in the end defeats the very purpose which it sets out to achieve. Likewise, a few business men fail to appreciate their first duty, namely, that of being efficient in the chosen occupation. They fail to understand that this efficiency in the life work means increased capacity for doing substantial religious work. So, with the young woman who is thinking of her life as expanding into a rightly balanced individual. Her religious activities are very necessary to higher improve-

ment, but they defeat their own ends if she does not first make herself a most substantial and successful occupant of the position which she has elected for her vocation.

Bringing Out the Individual

It may reasonably be urged that the maturing girl have many opportunities to develop her individual aptitude as a religious servant. The majority of young women naturally have voices good enough for becoming trained choir singers. It is a beautiful and very spiritualizing experience for such to spend a year or so in the church choir. Those who have been personally connected with the choir activities will assure you that there are many incidental tests of religious character connected therewith, aside from the test of the quality of the voice. Some one has said that an unbroken year's membership in the typical church choir constitutes a guarantee of patience, forbearance, and of amiability on the part of the singer.

The motto of growth stated above for the adolescent girl, namely, that she should continue to have active participation in the church work—that rule should likewise apply to the adult young woman church member. There is always much to do. The efficient church organization not only finds worthy religious tasks for its girl members, but it also sees that each member is doing the part which she is best fitted to perform.

The Office of Deaconess

There is within the church a very important position which furnishes active and self-supporting work for young women, and that is the office of Deaconess. This proves to be a highly satisfying occupation for young women who have actually received the call to take up such ac-

tivities, and who have been especially trained to perform the service required. Some girls are naturally well marked for this kind of life work, while others are not. An unusual amount of humility, patience, forbearance, and Christian fortitude will probably constitute the right beginning. Then, after the girl possessing these peculiar inherent qualities has done her full share of the best service incident to girls' organizations within the Sunday school and church, she may begin preparations for answering the call to the higher office. The training school for deaconesses is now available for all those who aspire to the commendable occupation here under discussion. It may be said that the more extensive the general schooling of the deaconess, the better and more efficient will be her actual services when she enters the office. One should not be satisfied with anything less than a high-school training as preparation for the deaconess course, and graduation from some substantial college is still more to be commended. Besides the general prerequisites, such as an all-round acquaintance with people, and a very extensive course of schooling in experience, will be that of special training in the details of household management. Therefore, a thorough college course in domestic science and art will add very greatly to the strength and general efficiency of the deaconess. Under ideal conditions, probably the full course of training for this office will consist of the following: Life-long experience as a participant in the Sunday school, and church activities; training in the common school grades, including the kindergarten, high school and college graduation, including a complete course in domestic science and art; then, if possible a term or two as a public school teacher; finally a term in a deaconess training school.

A deaconess will be required to act as a kind of humble

assistant to the pastor of the church. Much that she does will partake of the nature of charity service and mercy work. She will visit the sick and the needy, will counsel with them and attempt to cheer and comfort them in the day of their affliction. She will continue to conduct a social and religious survey among her chosen people, and make note of the temporal, as well as the spiritual needs of the old and the young. On occasions she may conduct a brief course of demonstration lessons in cooking and housekeeping for the benefit of those who live in the low-lying district. So the good work will continue in a kind of missionary spirit; and if done as such, the light of the countenance of the worker will continue to shine more and more as she invests her life in service of common humanity. The salary will not be large, but in her condition it will most probably be thought to be adequate.

The Convent Life

One point especially, in respect to the life of the young woman, we have attempted to make clear and emphatic. It is this: The majority of normal young women, perhaps ninety per cent, not only instinctively desire marriage and parenthood, but they will most probably be successful and happy in their careers only in case this home life falls to their lot. So we again urge that the instinctive desire for the home life be fostered and its issues prepared for during the entire course of the girl's development. However, there are many who for good reasons did not meet with the desired opportunity to settle in the home. For these some altruistic form of career is probably the best possible substitute for the homemaking experiences. The author has a great admiration for the sisters of mercy and charity whose labors are conducted within the Catholic

church. Many of them certainly live most beautiful lives of religious faith and devotion to their spiritual duties.

There are many instances of young women who have met with a deep disappointment in their social and marital ambitions, and who as a result have sought a home in the convent. This is very often not only a tragic, but a most heroic experience; for the one who undergoes such a remarkable transformation of her life not infrequently spends the remainder of her days in a very praiseworthy service of her fellow beings. How much better this radical action is than to mope and live in despair for the remainder of one's days, or to end it all with suicide, as so many feel driven to do.

Is Woman Called to Preach?

Many of us have no objection to women in the pulpit, but there is an old and deep prejudice against her taking the place. Many years will probably elapse before she will enjoy the full liberty in such a use of her abilities. But there are so many classes of preaching other than that which pertains to the ordinary minister. Hence the inner call to preach may always find adequate opportunity for its expression.

The discussion of certain additional types of religious work for women will be reserved for the two chapters immediately to follow this one.

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CHAPTER XXII

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

There is probably no better institution in the world for the development of the religious life of girls than is the Young Women's Christian Association. In practically every city of any considerable size in the United States there now exists a branch organization of this helpful and interesting order. A beautiful bond of good fellowship exists among the many local divisions of the institution, so that it is possible for the members to pass from one place to another and be received at once on terms of mutual interest and understanding. On account of its excellent services to the girlhood of America, the Young Women's Christian Association deserves to be better known among the masses than it is to-day. With the advantages of a larger sphere of publicity, and a more general understanding of its merits, this praiseworthy order will prove itself adequate to the successful carrying forward of many large socializing and religious schemes as yet not dreamed about by its own members. With a thought of contributing something toward forwarding the work of this association, we can now make a sketch of some suggestive plans for the guidance of its individual activities.

Two Interesting Modes of Activity

There are two very praiseworthy and interesting types of activity open to the ordinary Young Women's Christian

Association. The first is to reach out for new members, and the second is to train these members for the service work of the order. As a matter of fact, these procedures prove to be merely two of the important steps in a single momentous experience in the possible career of the young woman. In the effort to secure new members for the order, one should always raise the question as to what the young women solicited are instinctively hungering for. In the ordinary case the person who contemplates uniting with a religious body does so from comparatively selfish motives. He comes to get and to partake of something that promises him personal satisfaction. While his may indeed be an instance of a soul hungering for righteousness, this instinctive craving does not at first reach out far beyond the thought of relief from personal pain and its dissatisfaction. Wherefore, the committee on new members will go out and seek those girls who have a soul hunger, with the thought of rendering a kind of first aid toward the satisfaction of that craving.

The one who looks about discernedly among the detached and homeless girls of a city will observe among other things that these women are frequently suffering from malnutrition, and from a lack of social companions and the cordial sympathy of intimate friendships. The primitive human wants, for food, shelter, clothing, and sociability, will suggest the line of activity in rendering first aid to homeless girls, and in thought of bringing them into the Young Women's Christian Association.

Feed the Hungry

The very practical method of obtaining new members for the Young Women's Christian Association in the cities will be that of providing an advantage in the matter of a boarding place for the prospective members. In some

institutions, it is found practicable to conduct a café or cafeteria within the association building. This adjunct will prove most helpful in the work of increasing the membership, and it will therefore justify its continuance even though the income therefrom be merely sufficient to meet the expenses of maintenance. The lunch room should have a distinctive meaning to the members, and should hold out a slight advantage to them as against non-members who may be allowed to come there for meals. It is suggested that the meal ticket advantage be offered to the associate membership, that so much be charged as an annual fee, and that each one be allowed a small discount on her meals, or a small rebate when she turns in the canceled meal ticket.

There is something about a place where clean, wholesome food is attractively served that suggests friendship and good will. The girls who come at first exclusively for the lunches will slowly become attached to the place, and will learn to love those who are conducting it. From this condition it should be an easy step to full membership in the organization. In case it is not practicable to conduct the lunch room as a part of the association business, a very good substitute may be secured by appointing some privately conducted café as the official one. And the meal tickets may carry the official mark of the order. As an exchange of favors the management of the lunch room will doubtless be glad to allow the members the small discount or rebate suggested above.

Shelter for the Homeless

The second practical method of obtaining new members is that of providing advantages in the lodgings of young women. We are not quite ready to recommend that every city Young Women's Christian Association under-

take to furnish and manage a housing department within their own building. Some can do this successfully, but such an undertaking requires a large amount of time and business ability. It would be fortunate indeed were the association building constructed for rooming a large number of girls. The business might be conducted on a sort of co-operative plan, providing for a maximum service and a minimum pecuniary profit.

Perhaps a more feasible undertaking is that of designating some privately conducted girls' lodging house as the official place for the housing of members of the organization. Again in exchange for the favor, of having many girls sent there for lodgings, the management of the home could easily afford to make a considerable reduction in the price charged. An official membership card presented at the office would be the means of securing a place in the home at the reduced rate, and with certain other advantages included. In a few instances this sort of housing arrangement is made by the home-finding committee of the association. There are always philanthropically inclined persons who have the means for building and equipping such a lodging house for girls. It is recommended that the committee seek an endowment from such persons, should no better method of procedure be open to them.

Assist with the Clothing Problem

One of the extrinsic marks of merit of the members of a Young Women's Christian Association is their usual good sense and modesty in respect to dress. It would seem that they can make this situation count for more than mere outward appearance will do. The girls who work for wages in a city, who are away from home and close friends, are prone to vanity and superficiality in the manner of

their dress. Their clothing often suggests a desperate attempt to make the person appear from without what it really is not within. The craving for attention, the dread of being cut off and left alone in the world, the instinctive concern about a possible future home life—these inner forces are only partly screened by the outward adornment of the typical homeless girl of the city.

And so in the quest for new members and in the general service work of the order the clothes question obtrudes itself and may be used to advantage by the members of the committee. The girl who is solicited will be made cognizant of the fact that the members dress in a modest and becoming fashion, and that they do not consider the personal adornment as the first and only mark of genuine character. "Come with us," they say in substance, "and we will do you good. We too believe in attractive adornment, but the wearing apparel should be an expression of the life within. We seek to establish genuine Christian qualities within the mind and the heart of the member, knowing that these things will help one to adorn her person in such a way as to give her every necessary advantage." Thus the strained, unnatural attitude of the floating girl will be relieved as she comes into the order, and finds a sympathetic friendship among those who are interested in the spiritual things of life.

How helpful it would be to have a committee of the association appointed especially to deal with the young women in respect to the question of clothing themselves properly. There could be evening classes of instruction covering such matters as buying economically, and the making and remaking of the garments. In time this committee would be enabled to give very helpful directions as to where the girls might purchase their wearing materials, and in not a few instances, there could be made

arrangements with store managers for a discount in favor of those girls who came with their membership cards.

A Committee on Sociability

The natural heart of the individual possesses a deep yearning for sociability and intimate friendship. Loneliness is the awful term that suggests the cause of the first step downward on the part of many a fallen girl. So extensive inquiries actually show. The Young Women's Christian Association is in a very advantageous position for providing helpful social entertainments for the girls of the city. It is nearly always practicable to have a large and well-furnished recreation room in the association building. Probably this should be opposite the library room, and open into it. Or, a commodious reading room may be transformed into a hall for the social gatherings. At any rate, it is recommended that the association provide carefully for one social evening per week, and that there be standing invitation to all of the girls of the city to come out to these affairs. The undertaking will make a very slow start, but persistent effort for many consecutive weeks will bring an ample reward for the expenditure of time and labor. The social department of the organization will thus slowly acquire a reputation that will at length become a distinctive asset. Let there be a carefully selected, regular committee on social affairs. It should be the business of this committee to furnish the room for the weekly meetings, to provide a program of entertainments, refreshments, and the like, and to devise means of issuing invitations to every girl within the working limits of the organization. A well-worded and printed invitation card will prove helpful. This card should state in cordial terms the purpose of the social evening, and

Photo by Underwood & Underwood

A COOKING CLASS IN A MISSION SCHOOL

should give the name of the member for whom the girl is to ask when she brings it to the gathering.

The social evening need not be an expensive affair for the organization. The little courtesies and acts of personal sympathy will count for most. A very brief program, consisting of two or three musical and literary numbers may mark the occasion. A very light and inexpensive form of refreshments will also serve the purpose well. But the item which the visiting girls will think of most as they go about their daily work will be the sympathetic personal touch received at the social meetings. Therefore, when the new girl comes with her card and asks for the member whose name it bears, that member should take the stranger about the room, introducing her to the company, explaining in an intimate and cordial manner, who she is, and likewise making her as intimately acquainted as possible with the girls whom she greets. An hour of cordial handshaking and expressions of good will, or personal interest and inquiry as to the welfare of another, an exchange of ideas that may amount to definite suggestions and plannings for the personal welfare of the girls—this is the sort of thing that counts by way of Christianizing the ordinary homeless girl of the city, and by way of initiating her into the spiritual work in which she may in time find great delight.

Adequate Work for the Members

A very distinctive phase of the work of the Young Women's Christian Association is that which gives every member something worth while to do, and thus keeps up her active development in the service of the things of the spirit. We stated above that the new member must be brought into the order through the medium of legitimate provisions for satisfying her instinctive desire to

obtain and make use of something for her individual sake. But while she comes in for the sake of getting and consuming, she must in time learn to remain for the sake of giving and contributing. It is a great secret, this provision whereby every member of a religious body may be provided with spiritual work to perform, but not all organizations learn to make use of it.

The limits of our space will not permit us to treat in full detail the many possible procedures whereby the Young Women's Christian Association of the city may be enabled to put its members into active spiritualizing work. However, we shall sketch a few such matters, and thereby possibly suggest the development of further plans on the part of the committee.

A Survey of Girlhood

It is practicable for the Young Women's Christian Association to make an extensive survey of the girl life of the city, and thus to contribute directly and indirectly to the service of one part of human society. In the matter of making a survey, the plan is quite as important as the carrying out of it. Much time and thought should therefore be put into the method of procedure. What phases of girl life should be studied, and how should these matters be approached? Certain trunk lines of girlhood experiences and activity at once suggest themselves, as follows: classification of occupations; wages; hours of work; ages of employees; homes and lodgings; social advantages and disadvantages; safeguards against over work, personal injury, and overspeeding; rest and recreation centers attached to the places of employment; religious affiliations and advantages of the girls. The survey may be as extensive as the available means, time, and other resources will warrant. But with very little means there may be

made a partial inquiry that may prove most helpful to the organization. If the funds of the order are low, the work of a light survey may be distributed among a large number of members, each one pursuing her inquiry, say, one afternoon per week. There will really appear a double advantage in the survey work. It will prove not only a means of spiritual discipline for the workers, but it will furnish many advantages in the effort of increasing the membership of the association.

It will be both practicable and commendable to assist the wage-earning girls in forming some kind of self-protecting organization of their own. Recently the telephone girls of a great city were inspired to organize for self-improvement and self-defense. There were being much overworked and in many other ways mistreated by their employers. But their new union proved a source of great strength. They came together frequently and talked over their mutual affairs, finally deciding upon a radical defensive movement. There was no strike. Some might consider such conduct unbecoming of girls, but there was secured in their behalf a respectful hearing on the part of the company. They first obtained efficient counsel, and then secured an appointment for the meeting between their representatives and those of the company. This affair continued nearly all night, and resulted in the winning of many points in the girls' favor, among them an increase in wages, more reasonable hours of service, and the provision for a sort of board of arbitration to handle all future disagreements.

Every class of working girls should be organized for mutual help and defense, and there is no sufficient reason why the Young Women's Christian Association of the cities should not initiate an organization of this sort among the wage-earning girls of any city.

Organizing a Day Nursery

In casting about for something worth while for the members of the Young Women's Christian Association, a means of doing effective spiritualizing work, our thought readily turns to the matter of establishing a day nursery. By such an institution many of the busy mothers of the city will be greatly relieved. First of all, there are many mothers who must work out for wages and leave their children in the care of some one else. Too often the caretaker of the baby is some small child in the same family. The cruel results of this practice are too well known to need description here. The association may become a sort of foster parent for these children who are motherless during the day. A day nursery, as an adjunct of the association or as a separate establishment under its management, is possible. An affair of this nature usually appeals so strongly to the philanthropic spirit that funds for its management are not difficult to obtain. There should be secured for the baby nursery ground floor space with opportunities for out-door exercise and play. A screened and fenced enclosure would be ideal. In addition there should be provision for giving first aid to the sick and injured, and for taking care of the children's bodies as well as disciplining their minds. It would be necessary to have one well-trained, salaried expert in charge of the institution, but the arrangement should be such that the girls of the Young Women's Christian Association might come in turns and help care for the babies, each one having her particular hour of service. All this would prove a beautiful work for other reasons than those mentioned. For example, the natural young woman is instinctively fond of little children, and her frequent service in behalf of those in the nursery would not only awaken the ma-

ONE WAY TO PROMOTE HEALTHY GIRLHOOD

ternal instinct in her own nature, but it would give her much helpful practice in preparation for the rearing of children of her own in the good time to come.

Ministering to the Aged

A beautiful and commendable work which may be undertaken by the Young Women's Christian Association is that of visiting and ministering unto the needs of the aged persons of the city. A careful survey will show that somewhat less than one per cent of the population of the normal city consists of persons who have lived their allotted three score and ten years. Many of these will be found living in comparative loneliness, and not a few of them in conditions of actual poverty and need. A carefully appointed committee of the members may be sent to call upon these aged persons in a very systematic way. In many instances the caller will meet with rebuff at the door. She will be told that there is nothing in the experiences of the aged one that will naturally interest her; and she will be almost, if not quite, asked to go on her way. But the trained social worker is too tactful to be turned aside by such a rebuke. She will remain and slowly ingratiate herself into the favor of the aged one and his companions. A very helpful beginning of this service to be rendered to the aged is to secure the personal biography. Old people are naturally fond of telling their own life history. Let the committee member write down a sketch of this life story while visiting at the home and thus seal a sympathetic bond of acquaintance with the one visited.

It would be well to arrange a definite schedule of visitation to these persons of declining years, once every fortnight being perhaps frequently enough. These visits will grow into an occasion of great pleasure to both parties

concerned. The old person will soon begin to look forward to them as an oasis in his life, and they will be found a means of not a little renewal of his youth. The busy world is likely to forget the aged and to leave them alone to depend upon their secret reminiscences for daily entertainment. In many instances, even where the relatives are many, it will be found that the grandparent is not intentionally neglected, but left to sit and brood alone throughout many of the hours of the day. The spiritual visitor will change this order of affairs, and will make the relatives of the aged person more thoughtful of his care and entertainment.

It is recommended that there be provided occasionally a party or social gathering for the aged people of the city. Let the age limit be seventy or seventy-five or eighty, as the situation may seem to warrant. Provide that these good men and women be brought together at a central meeting place. Let them be carried to and fro in automobiles. Pin an appropriate badge or bouquet of flowers upon each one. Provide music of the old-time character, and light refreshments, and see that a few reminiscences are recited. There is no more delightful and praiseworthy spiritualizing work for young women than this care and consideration for the life of the aged.

Study of Health and Sanitation

We hesitate to urge young women to undertake any constructive work that may arouse public contention, but probably if there be any such line of activity commendable, that of a study of health and sanitation of the city might be considered as such; the source of the city's water supply, the care in handling the milk, especially that which is used for little children; the sanitation exercised by fruit dealers, and ice cream venders—such mat-

ters as these have been very successfully inquired into by young women. But if the Young Women's Christian Association directs work of this nature it will be done best through what might be designated as a bureau of inquiry and information. The chief purpose will be that of obtaining the facts and putting them before the proper authorities of the city. Then their agents may act as the conclusions seem to warrant. It would be especially undesirable for the association to undertake to direct a campaign of reform. And yet the carefully conducted inquiry, and the specific publicity of the findings relative to the health and sanitation of the city—these activities will prove entirely adequate to set in motion the proper forces necessary for a general movement. While we do not recommend any such thing as a boisterous and aggressive campaign against the evil practices permitted by a faulty city government, we do possess much admiration for the young women's organization which manifests resourcefulness and scientific method in its surveys, and which has sufficient courage of its convictions to state publicly the facts determined, in such form as cannot be misunderstood by the authorities of the city.

A Closing Admonition

Finally, let us reaffirm our respect for the Young Women's Christian Association as it is conducted in the American city to-day. Let us make use of every occasion to remind others of its great value as a city institution, and to admonish all interested persons to offer it a liberal measure of support. And then, let us remind the organization itself that we regard its sacrificial methods as the most serviceable feature of its undertakings. We earnestly hope and expect to see these sacrificial aspects of its work continue to grow in effectiveness, until many thousands

of the city girls not hitherto reached may be brought into the organization, and there have their soul hunger satisfied. And all these good things will come to pass, we confidently believe, in proportion as every member of the organization is given at least some small unpaid service to perform, where the best and sweetest in her womanly nature may go out and do its peculiar work in behalf of humanity.

LITERATURE ON THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

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The Sunday Kindergarten. Carrie Sawyer Ferris. Series VIII, "Helpfulness." 271 pp. The University of Chicago Press, Chicago.

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Spiritual Culture and Social Service. Charles S. McFarland. Chapter V, "The Universal Law of Service." 222 pp. Fleming H. Revell Co., N. Y.

The Right of the Child to be Well Born. Geo. E. Dawson. Entire text. 144 pp. Funk & Wagnalls Co., N. Y.

Moral Principles in Education. John Dewey. Riverside Educational *Monograph*, 16mo, cloth, 35 cents net. Postpaid. Houghton, Mifflin Co., N. Y.

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Training School for Social Work, Philadelphia.

Religious Education. Monthly. Religious Education Association, N. Y.

Stand of Y. W. C. A. as to Women in Industry. Report of Third Biennial Convention, N. Y.

The Girl's Book About Herself. Amy B. Barnard. Chapter XVII, "Religion and Life." 224 pp. Cassell & Co., N. Y.

Wage Earning Women. Annie Marion MacLean, Chapter X, "Uplifting Forces." 180 pp. The Macmillan Co., N. Y.

CHAPTER XXIII

SERVING THE COMMON-WEAL

As stated in a previous chapter, there is unquestionably a world-wide movement in progress tending toward the higher emancipation of women. The author wishes again to go on record as sanctioning this larger sphere of freedom and activity for the feminine portion of the race. Present day researches in the field of eugenics point to the inevitable conclusion that the ordinary woman is inherently capable of accomplishing far more than tradition and custom have ever permitted her to undertake. What we have learned in recent years about human nature has not only helped to eliminate the traditional manacles which once stood in the way of woman's progress, but it has also made it comparatively clear to the student of human affairs that the distinctively feminine qualities inherent in her sex will tend to guide her aright in the field of her new activities. She will doubtless commit many minor errors in the exercise of these new liberties, but she will also continue correcting these errors just as fast as they are revealed to her as such.

What Is the New Freedom?

The new freedom for womankind does not mean that she is now accorded a license to go out and do any violence to the best qualities of her sex. Whatever of a different nature may come into her life from without, the ordinary woman will continue as of yore to be the same loving and sympathetic companion of man, and the same devoted

and sacrificial mother of his children. The new freedom for womankind does not therefore imply such radical changes in her vocation as it does imply a marked enlargement of her opportunities for an avocation. Probably women have always been engaged in doing approximately the work called for by their inherent natures, but it is now agreed that she has been kept too exclusively engaged in this work, especially that she has not been permitted to exercise many of her ablest minor functions. A fuller program of routine activities, and one that allows for a large variety of duties is probably what we may expect to issue from the larger sphere of interests now open to women.

Let us consider briefly some of the best opportunities now available for girls and young women who feel called to engage, at least temporarily, in some kind of service of the common welfare.

The Office of Playground Director

During very recent years practically the entire country has awakened to an interest in the new play movement. Cities, towns, villages, and even country communities, have been setting apart parks, and other plots of ground, and equipping these places with apparatus suitable for the play of the children. In hundreds of instances these play centers have been not only expensively equipped as such, but trained leaders have been employed to direct the activities of the children. As this play movement goes on and develops along thoroughly tested lines, it will unquestionably be found that a leader must be in charge of every public playground. Some are attempting to conduct the play activities without such leadership, but they are all doomed to failure. The play movement

is in fact a vital element of the complete system of schooling for the young. The necessity for the play director or trained leader of the playground is precisely the same as that for the trained teacher in the schoolroom.

Here then, is an opportunity for many girls and young women who have an ambition to act in the capacity of a servant and upbuilder of the home community, and who at the same time desire a remunerative occupation. Playground directing is destined to be paid for at practically the same rate as school teaching. In fact, the salaries of these two offices are now on very nearly the same level of wages. The training course necessary for a position as play director is not very extensive, and yet it is of a somewhat technical nature. Besides the common school and high-school education, college graduation will add much to one's ability. And then, a special course, such as that offered by the Chicago Training School for Playground Workers will equip one for a first-class position. Of course the college and special school training will include all available work in such subjects as psychology, sociology, and social philanthropy.

How to Organize the Play Movement

In a large number of communities, although the new play sentiment is very well disseminated among the people, there is as yet no organized movement toward a play center. Now, in this situation we find an ideal call for the activities of public-spirited women and girls. Let them undertake to establish a municipal playground. Some of the qualities first essential for directing this new movement are patience, persistence, and a clear vision of what is to be accomplished. A group of two or three enthusiastic persons will probably constitute the original committee. These will necessarily go about the com-

munity pleading, explaining, and contending with the citizens in behalf of their new cause. Brief articles will frequently be written for the local papers and many news items will be published showing what has already been done in other communities. The best available site for the playground selected and plotted, some local artist will make a pen sketch of the playground and equipment as it will appear when fully established. Pictures and illustrations of these and other suggestive features of the movement will be printed for distribution. And so the good work of agitation will go on. Persistent energy and enthusiasm in behalf of a righteous cause is one of the greatest spiritual forces in the world. The original leaders of the play movement will find others gradually gathering to support them; at first one or two, then a few more, and then a larger number, until finally the entire community will come out and shout the praises of the movement.

The foregoing is really a description of the playground movement as it actually occurred in some instances. Further steps in the progress may now be noted. The playground committee may send to the National Playground and Recreation Association of America, New York City, for an extensive leaflet series and other literature, each document explaining in an able manner some phase of the playground possibilities. These leaflets will be distributed among the people. The same National Association will also lend a valuable set of lantern slides illustrative of the play activities. These may be displayed at a well-advertised public meeting.

The funds for the playground may be raised by voluntary subscriptions. Little actual cash will be needed at first other than enough to pay the director for about three months during the vacation period. This may be raised by giving a public entertainment in which a large number

of the school children participate. The equipment may be all made at home, and a little solicitation of the right sort will interest the merchants of the city to the point that they will donate many of the materials necessary for constructing the apparatus.

Leading The Camp Fire Girls

One of the most admirable organizations touching any phase of the girlhood of America is the so-called Camp Fire Girls. It is intended to run parallel to the Boy Scouts of America. In this girls' organization we again find a very enticing call for social service. It is not only recommended that all growing girls who can do so avail themselves of the privileges of membership in this excellent order, but it is also recommended that young women undertake to effect and supervise such organizations in the community where none exists.

The mode of procedure will be similar to that necessary for organizing the playground, but the effort will prove an easier one. The organizer will first apply to the National Camp Fire Girls, New York City, for the handbook and the other excellent literature descriptive of the order and its detailed work. Then the girls' homes will be visited, and their mothers appealed to for co-operation. After this, the meetings may be called, and the organization should then come into form with relative ease. The leader in this work must teach all its members, however, that the mere letter of the movement without its beautiful spirit will not prove a satisfactory justification for its existence.

Social Settlement Work for Girls

Young women who are charitably or philanthropically inclined may apply at the social settlement house in some

THE PAGEANT IS TEACHING MANY A BEAUTIFUL LESSON

city, and there find ample opportunities for service. A spirit of humility and devotion on the part of the young worker will make the effort an easier and more pleasing one. The social settlement worker will be called upon to go down among the meek and lowly, and to undertake to render first aid to those who are in some respects suffering or in need of the first necessities of life. In the main, however, this commendable work is constructive and consists of an attempt to assist the slum dwellers in the improvement of their own conditions. Young women who felt inclined to do so, for example, may organize a self-helping class among the small children of submerged districts. Some one will gladly furnish a room for the organization. Others will equip the place with some necessary articles of furniture. By going as a regular visitor to this place, and teaching the children how to wash their hands and faces, how to comb their hair, how to bathe and clothe themselves, and how to do certain other definite things about the home—teaching children these simple things is leading them in an important first step toward higher civilization. Of course, the young settlement worker must entice the children to the meetings. She may make use of a small musical instrument; she may sing to them, tell them stories, draw pictures, and distribute occasionally very inexpensive presents or playthings as a means of bringing out a juvenile audience.

Again, the young settlement worker may feel called to assist, say, the young mothers of the community in ways that will mean better home life for the family. She may teach them how to do plain sewing for the household, and may organize these mothers into a combined sewing and social club. There they will work together on stated occasions in harmony and good will and will effect an interchange of many helpful ideas. Or, the settlement

worker may conduct a neighborhood cooking school in the same general fashion as was suggested for the sewing school. How to prepare quickly and inexpensively a wholesome meal; how to buy the household supplies economically; how to prevent and eliminate the possibilities of disease-infection of the food—such plain matters as these will constitute the larger part of the cooking school program.

In still another instance the social worker may have a religious interest. It may be found that crime and debauchery are flourishing in the district, and that there is practically nothing known there about the meaning of the Sabbath and religion. In this case there may be established a little missionary school with simple religious teachings as the center of the program, and with a relatively large amount of practical industry to accompany it. It is entirely practicable to have prayers, Bible reading, and sacred stories as accompaniments of lessons in the care of the body, in home behavior, and home industry.

The Sisters of Charity

It is a commendable thing for growing girls to have considerable practice in the capacity of "little sisters of the poor." In every community of any considerable population there may be found at least a few of the sick, suffering and needy. A charitable organization originated and conducted by girls and young women may minister unto these needy classes. Even though there is no pecuniary call in the places selected, a ministering deed may nearly always be performed, thus conveying a message of sympathy and cheer to the suffering one.

A system of visitation to those who are chronically ill and bedfast is especially to be commended. By staying

with the patient for an hour, reading stories, offering words of encouragement, attending to the physical wants, and the like, the visitor may permanently change the spiritual atmosphere of the home of the invalid; and so may she thus incidentally enlarge her personality as it affects the spiritual service of humanity.

Organize a Current-Events Club

One of the chief reasons why so many women are not directly interested in civic and social movements is their lack of knowledge of the current affairs of the world. Every community should have some sort of organization with which women may unite for the study of the world's progress. Such a club would in time do much toward contributing to the solution of the social problems of the home locality. Therefore, let the aspiring young social servant undertake to organize a class of women and girls for the study of public events. At first the interest will not be enthusiastic, but it will grow as the meetings continue, and after a few months' continuous application to the study of human progress, practically every member of the class will have acquired an abundant enthusiasm. Also, it may be said that practically every member will be ready to cast her lot with some class of persons who are working for the common-weal.

The class in current events should have as its regular text some one of the big standard magazines, like The World's Work, and The Review of Reviews. Such other periodicals as The Outlook, The Literary Digest, Current Events, and Public Opinion, will serve as additional texts. Some one has suggested a very attractive plan for the use of the magazines. Suppose there are twenty members of the club. Then, let them pool twenty magazine subscriptions, each one paying an equal part of the price. There

might be a few duplicates, but the majority of the subscriptions should be for non-duplicated periodicals, including at least one first-class daily paper. Now number the periodicals consecutively from one to twenty, and arrange the names of the members alphabetically. Distribute the magazines in the order of their number, and move the numbers one point lower on the name list at each meeting. Thus each member will in turn have an opportunity to prepare her lesson from a different magazine text. The meetings should be weekly, at least fortnightly, and at each meeting the discussions should be confined to the topics treated in the current-events periodicals.

The young women who are brought into such a current-events club as that suggested above will in turn themselves grow into efficient social servants, and will in time contribute much toward setting higher standards for the community welfare.

Civic Improvement

There is always a demand for willing young women assistants in the organization of civic improvement clubs. When working alone men are inclined to pervert such organizations into channels of activity that are suited merely for increasing the community's economic assets. However, civic improvement, rightly so called, includes the matter last mentioned merely as an incidental part of its entire program of work.

The civic improvement club, rightly conducted, should give attention to such affairs as the health and sanitation of the community, the care and beautifying of public parks, and the establishment of playgrounds and social centers. These matters have all been treated more or less fully in the preceding pages. An additional task for the club workers suggests itself here, namely, that of

improving certain outward appearances of the community. Take for example, the matter of the coarse and offensive bill board advertising which is still tolerated in so many places. In a town of 8,000 people recently visited by one such civic worker it was found that the store buildings, the show windows, and all other available places are literally plastered over with tobacco signs, life-sized human figures cut out of cardboard, highly painted illustrations of smoking materials, gaudily colored sign cards, and the like. Such as these offended the eye at every turn. The community in question was otherwise an excellent one. This smearing over of the community's buildings with cheap and disgusting tobacco signs had been going on so long, and had been accomplished so slowly that the citizens were accustomed to this bad appearance.

Now, a little agitation, organization, and well-directed effort of the right kind may effect a very radical improvement on the bill board and window advertising of any city and community. The methods of procedure are not at all necessarily combative. The first step should be that of making the community thoroughly conscious of the ugliness of the situation, thus arousing their interest in the improvement. The second step should be that of furnishing a definite plan for substituting the attractive for the ugly. In a short time merchants and other business men may be made to vie with one another in an effort to clean up their store fronts, and to make their window displays attractive to the eye and pleasing to the esthetic sense. The history of such progressive movements shows that women have nearly always been back of them.

Fighting in Defense of Childhood

There are unquestionably many young women who prefer to do a sort of community work that will give indul-

gence to the more aggressive aspects of their natures. Not a few of these are actually willing and anxious to engage in some kind of righteous warfare in behalf of the community. All such may find ample work to do. Perhaps there is no evil touching the life of boyhood which equals in its destructiveness to character the cigarette habit. Tens of thousands of the most promising little boys of America are now confirmed in the practice of this evil, to the extent that their future manhood and efficiency in practically all lines is most seriously jeopardized. There is no longer the necessity of arguments to prove the point just stated. In every single instance the large number of careful inquiries into the status of the cigarette smoking boy has shown the marked deleterious effect of the habit. Were it not so extremely profitable, were it not so necessary to train boys in the use of tobacco in order that they might become life-long contributors to the great tobacco trust, this cruel mistreatment of the youth of America would easily be eliminated. But for the reasons stated, and others that could be given, the fight for the clean boyhood in this country is destined to be a long and most serious one.

So, mature young women, who are well trained for service, and who are lingering at home in need of something worth while to do can contribute much good by directing their energies toward the elimination of the cigarette evil among boys. The first step in the procedure is to inform the public thoroughly through the use of scientific reports and literature. In this connection the worker may appeal to the National Anti-Cigarette League, of Chicago, Illinois, the International Reform Bureau, of Washington, D. C., the National Headquarters of the Women's Christian Temperance Union, at Evanston, Illinois, and the Scientific Temperance Federation of

Boston, Massachusetts, for helpful suggestions and literature. The second step in the work will be an effort to secure the passage of laws and ordinances in defense of the new movement. In general, the procedure will be that of eliminating entirely the use of tobacco among minors. It may be understood that the great majority of those boys who grow to manhood without taking up the evil practice during youth will never do so; and it may also be said with assurance that the great majority of those who do take up the practice during boyhood will never quit it at any age. Therefore, constructive philanthropy in this field will consist in a movement for bringing up a new race of total abstainers from the use of tobacco.

Fighting the Liquor Traffic

What has been said concerning the movement against the cigarette evil may apply to the campaign against its older and more nefarious boon companion, the liquor traffic. Young women, therefore, are urged to unite with the Women's Christian Temperance Union in their noble and patient efforts to blot out the infamous practice which is damning the souls of so many American men to-day. Again, the effort will be most effectively directed within the field of boyhood and youth. The manufacturers of liquor realize better than any one else the necessity of training the growing youth to the use of intoxicants, so that when adulthood is reached these boys may then be regular contributors to the coffers of King Alcohol. A vigorous campaign must be waged against their insidious practices. The agencies named above and many other available ones will willingly contribute their valuable helps in this effort. It has been shown beyond possibility of disproof that the training of boys and youths in total abstinence means a mature citizenship of the same class of

men. In the state of Kansas, for example, where the author of this book was born, and where he has thus far spent nearly all of his years, a quarter of a century of agitation and legislation in respect to the heartless liquor traffic, has been the means used in the bringing up of a new race of young men who are practically all total abstainers from the use of alcoholic beverages. Liquor selling is still practiced in Kansas, and so are horse stealing, highway robbery, and bank breaking. But these are all reduced to the same ignominious level, and one of them is practically as common as any of the others. The workers in the cause of temperance are invited to make personal investigation of the situation in Kansas, and to acquaint themselves with the splendid and complete variety of prohibitory legislation there in force, and with the excellent co-operative methods of the officers of the law in the enforcement of the prohibitory measures.

The Woman in Politics

The author of this volume glories in the rapidly approaching day when all the women of America will stand equal with the men in the exercise of the franchise. An actual enumeration of cities and municipalities will show that this cause of women is rapidly advancing; all of which means a larger measure of freedom for her sex, and a higher standard of morality for our common society. This volume does not endorse the militant movement of women in behalf of the ballot, but it does especially commend the saner and quieter effort of women for the full rights and privileges of citizenship. The methods and addresses of Doctor Anna Shaw, for example, are simply unimpeachable. Her scholarly arguments in behalf of the franchise for women have never been successfully met. On the other hand, many God-fearing men have forced their

way into crowded assembly halls to listen for two hours to her convincing oratory, and to applaud her efforts.

Wherefore, we have again pointed to a place for distinctive service of the common-weal on the part of those good women who hear the voice of Divinity sounding the call from within. No physical weapons are needed, however. A well-informed mind, the courage of one's convictions, a buckling on of the sword of the spirit, and a going forward in the name of the Most High—these are the equipments which probably best befit the woman who renders adequate service in behalf of a larger political freedom for her sex, and a higher status of civic righteousness for both men and women. But after the battle has been won, and even while engaged in the strenuous conflict for human rights any woman may easily preserve her equipoise. Her efforts will necessitate doing no violence to her deep inherent instinct for a home of her own in which to live and love and labor, or for children of her own upon whom to bestow her most devoted sacrifices. Be it known, therefore, that we are not encouraging the professional agitator, or the professional politician among women; but rather we are urging every good woman to choose her avocation in that line of social, moral, religious, or political services for which her instinctive nature seems to furnish the clearest incentive.

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CHAPTER XXIV

THE ATTAINMENT OF PEACE AND POISE

Perhaps very few of us live our highest every day in the year. But doubtless the great majority of us could do so were we more thoroughly trained to live in conformity with a plan for realizing as a habitual practice the best there is inherent within our common natures. Some of us waste our energies in doing things that are not worth while. Others wear away their best energies in a desperate attempt to achieve some task which they are not inherently fitted to perform. Still others mope about and bemoan their fate under stress of an imagined irrevocable fault or failure in their past experience. And so under the light of a careful scrutiny the ordinary human characters about us reveal many imperfections. But a really discerning inquiry into the status of these so-called fragmentary lives reveals much to cheer and encourage the philosopher of a higher spiritual enlightenment; for the faults and frailties of the unhappy characters so often prove to be superficial errors, which a more scientific course of training might have obviated.

Some Stresses and Storm in Every Life

But should we reasonably expect our course of life to continue every day throughout the year a quiet and serene affair? Mother Nature herself is not so constituted. While her great cosmic movements are regular and systematic, interspersed among these there are brief periods of perturbation and loss of equilibrium. So with the great

human life. Its larger movements are necessarily poised and rhythmic, but there are also many minor activities which disturb for the time being this peace and calm, and which contribute in a sense to the superior worth of the personality. Perhaps the author might state his thought here in a slightly different style of figure by quoting a paragraph from his booklet entitled, "The Symphony Calendar," as follows:—

"Almost daily in every breast there is some tragedy enacted. A plot and a counterplot, a hero and a victim, a climax and a catastrophe, remorse and restitution—all these confusedly intermingle within the scenes of our inner consciousness. And he who selects out of it all as the type of his dominating thought the morbid, the hateful, and the lustful, thus starves and shrivels up his own highest nature and poisons the lives of others. But he who, in the midst of these chaotic scenes, can listen attentively to the whisperings of the Still, Small Voice thereby nourishes his soul to a degree of bigness and strength that makes him a power for righteousness in any community. But the real secret of materializing our highest thoughts in form of deeds is to act readily and willingly upon the promptings of the Inner Spirit. To procrastinate, however, is in time but to render this inner voice forever silent."

Now with the purpose of determining if possible what should be done by way of training the growing girl for an adult life of comparative peace and poise, let us make a detailed study of some of those matters which may contribute to this higher form of personality.

Some Negative Aspects of the Problem

We may be assured that the life which possesses peace and serenity is a built-up affair. It has acquired its high

position as a result of much trial and error along the way of development; and it has doubtless overcome many of the minor faults which permanently disturb the peace of many other human beings. One of the early difficulties in which the unfolding life of a little girl may be involved is that of irregularity in the care of the personal health. Some very small girls are known to whine and moan daily and complain of what might be called a tired feeling. With the thought that the child is not strong, or is possibly being overworked in her studies, the mother is often prone to indulge the daughter in her moping.

Under the best possible conditions, a little girl should feel strong and buoyant in spirits; she should be habitually glad, and should radiate happiness wherever she goes. So if she mopes and complains, a careful inquiry into her physical condition is called for. Is she partaking regularly of wholesome food? Is she sleeping the right amount, and during the proper hours? Is she free from the use of stimulants and narcotics, such as tea, coffee, soda fountain refreshments, and the like? And finally, is she being trained to rise at a reasonably early hour, and habitually to throw her girlish energy for a brief time into some helpful household task? These matters may seem trivial enough, but they suggest the early menaces that come into the way of a full, wholesome development of the body and the mind of the growing girl. And small as they are, if continually practiced, the errors in eating, sleeping, drinking, and the other forms of childish misbehavior, will at length become fixed and permanent obstacles to the practice of the higher life.

"Rhythm" is the term which the author is fond of using as suggestive of his theory of the ideal physical life for the efficient human being. By that he means regular, systematic attention to all the bodily wants to the end

that there may continue to be a harmonious working of all the physical organs, and a habitual buoyancy in the mind. Some growing children are probably rendered stupid for life from being allowed to sleep too much. If we understand the inwardness of the situation it is really pathetic to observe a stupid, over-grown ten-year-old boy coming to his breakfast in the middle of the forenoon, while others of his age have been out with the lark, singing and whistling and applying their splendid buoyancy and energy to the performance of some happily chosen task. This adverse situation often applies likewise to girls whose daily routine is not properly planned, and the life energy fails to come back with a strong rebound at the beginning of each new day.

Let us here make our point clear and emphatic. The cure for that "tired feeling"—which, sad to say, is a disease present with many growing girls—is not some stimulant or narcotic, and it is probably not more to eat, and longer rest and sleep, but the reverse of these things. That is, there should probably be a careful inquiry into the physical situation, which may result in a change of the dietary, a shortening of the hours of sleep, and a cutting off of artificial stimulants and hurtful dissipations, and the addition of a more desirable program of energetic exercises.

Something Worth While to Do

It might at first seem strange that we should preface a dissertation on the higher life with a discussion about the expenditure of physical energy in working. But such is our purpose. If your daughter is to hope for attainment unto peace and poise and spiritual supremacy in her womanhood, she must be trained early in the willing and aggressive application of her efforts to the accomplish-

ONE DIVE AND THAT TIRED FEELING IS GONE

ment of some worthy industry. It must be made plain to her again and again that she cannot become permanently wealthy or happy except she apply her energies in the performance of some kind of daily work. This requirement need not be heavy or burdensome; it need not be even necessary from the point of view of money earning, or relieving some one else of the duty. But the assigned work for the growing girl is absolutely necessary from the point of view of her character development. She must either acquire the habit of going courageously and even eagerly to the performance of some suitable work or forever be lost in so far as anything like the higher life is concerned.

Training in obedience is a necessary accompaniment of training in work. Every ordinary child deserves to be placed under the guidance of a firm, but sympathetic parental manager. The growing girl should acquire the habit of direct and implicit obedience to the gentle but significant commands of her mother. Thus she may acquire promptness, precision, and a masterful strength of mind in the accomplishment of her purposes.

A Fair Day's Work for a Woman

Since time immemorial women have been required to do too many hours' work during the day, and have been hurried along in the midst of too much confusion. If watched from aside as they go about their routine duties many of them will be observed sighing, wincing, and starting by turns as if they momentarily expected some awful explosion to occur and rend their bodies asunder. The practice of the soothing and peace-giving thought will do much to overcome this nervous, life-destroying habit of performing one's work. But in addition to the right thought-attitude, one must provide that the physical

conditions be conducive to rest and higher satisfaction. A shortened day, labor-saving devices, and the more advantageous application of the mind to the work under way—these are some of the points of attack in the improvement of the working conditions of homemakers. In a little volume entitled, "The Trio Cook Book," written by Charles and Mary Barnard, we find the sentiment here under discussion very aptly set forth, as follows:—

"Housekeepers everywhere must recognize that life is too valuable to spend every hour of the day in the mere keeping of the house. The old idea that 'Woman's work is never done' is a mistake. The old saying—'Man works from sun to sun,' we know is unwise. No human being can be continuously efficient and work more than eight hours in twenty-four. The jewel of great price in every life is leisure. Every woman has a vocation. For the vast majority it is found in the home. Every woman should have also an avocation—a something to do that is different. The value of leisure lies in the fact that it makes it possible to gain an avocation."

Fear Must Be Overcome

One of the greatest obsessions in the entire field of human endeavor is fear. It so often crushes and defeats the best purposes ever conceived in the thought of the individual. Fear is an instinctive response which was once doubtless necessary and remarkably useful in the progress of the human race. Its positive values have largely disappeared since the dawn of civilization, while its negative values are not commonly well understood. Fear in the child or the youth may be considered good only in case that its pain and unpleasantness urge the sufferer on to the performance of some helpful act. The pain that accompanies fear of defeat and failure may spur the youth on to

the expenditure of a tremendous amount of effort. Thus he may both avoid the imagined calamity, and also learn the higher way of life.

But let us come more directly to the point. What do ordinary women habitually fear? And how do these obsessions affect the peace and serenity of their daily life? The answer, of course, depends upon the individual. But it requires only one ordinary habitual fear to weaken the character permanently, and to destroy the higher efficiency of the life. The fear of miscarriage of the most cherished plans; of the loss of friends or relatives; of being conspicuous from lack of proper personal adornment; of suffering from some physical calamity, such as lightning, storm, or robbery; of being rebuked or misunderstood; of being disappointed in some ambition of self or relatives—the foregoing probably constitute some of the chief causes of fear among women.

Chronic fear and worry are not infrequently associated intimately with some subtle physical derangement. A slight abnormal growth at some inaccessible point within the body, a displacement of some one of the important organs, or even a serious disturbance of the digestive or the assimilative function—any of these may destroy the peace and poise within the mind. In all such cases there is an urgent call for the services of an expert.

But after all, fear and worry are largely a matter of the mind; and, even though physical and medical remedies be sought, the enemy must likewise be attacked with the instrumentality of higher thought attitudes. After the girl's physical life has been reduced to rhythm; after she has learned to obey her mother willingly; after she has acquired the wholesome attitude toward industry, as suggested above; then, it is time to teach her to practice the therapeutic thought attitude. She must learn to praise

both people and things where there is any justification at all for such optimism. She must learn to praise her own efforts and practices, and to keep in mind a beautiful and stimulating vision for her future. "Where there is no vision, the people perish." So with your growing daughter. Her imagination must be taught through constant discipline to soar aloft and to formulate plans for a future life far more beautiful than anything she has yet attained unto.

Helpful Thought Attitudes

We have now come to the first strong hint as to the secret of power in attaining unto the things of the spirit. It is the act of persistently holding in mind the thought of the better things that may be realized in practice. So, for example, if the young woman of college age is matured rightly, she has learned to divest her mind of thoughts that bring on despair and worry. Likewise, she has learned to fill her mind with definite ideals of the possible goodness and beauty that may be attained unto through her own efforts. It will indeed be a mark of high achievement on her part if at the close of an ordinary day she can pause for a brief quarter hour before retiring and affirm, "I will lay me down in peace to sleep. I trust my life in Thy care, O Great Spirit of all the world. I have tried to be faithful to the duties of the day just passed, and have thrown my energies honestly and earnestly into the performance of the appointed tasks. And now I will lay aside all perplexities and care, all memory of the errors I may have committed, and all fear and concern about the issues of to-morrow. My sleep shall be sweet and serene; and my rest shall be full and recuperative. On the beginning of the morrow I shall rise with a heart beating strong, with a mind firm and buoyant in its clear consciousness of duty,

and with a face turned toward the light of the new day I shall go on triumphantly."

Too few of the ordinary women of the world ever learn how to practice the soothing mental attitudes, and thus to bring peace and satisfaction into their lives; and yet it is an easy secret to acquire. At first the effort will seem empty and meaningless, but a daily persistence in the practice of the peaceful, cheering attitude of mind, will slowly bring the most remarkable results. It is suggested that the one who is interested may easily obtain a series of these health-giving affirmations. They can be secured on the literary market, or one can select them himself from the sacred and the non-sacred classics. It would be well indeed to have in printed form a beautiful and soothing sentiment for the close of each day. One might have these hanging on the wall of his bed chamber, where at retiring time he could pause to read and repeat in the mind the health-giving thoughts. Such a practice will in time prove to be a veritable health tonic. By means of it those parts of the organism which have been tense and congested from habitual fear and worry will be relaxed. The soothing inflow of the life blood will come in these parts, and drive out the pain and weariness of the flesh. There will be a consequent restoring of these places with that fullness of vitality and energy which tends after a night's rest to set the whole being a-quiver with buoyancy and to stir the mind on to the eager undertaking of the work of the day.

The Practice of Religion

As a part of the practices which lead one on toward the inner peace and serenity of the higher life, there is necessarily the use of a sane religious attitude. Again, fear and worry and over-concern about the issues of life will be subordinated to the higher purposes of the spirit.

Thus a wholesome religion is permitted to do its best work. The author would not attempt even to suggest a creed or religious form which might prove the most suitable for one who aspires to the attainment of the higher things of the spirit. It is not a matter of creed or church, for all ordinary church organizations possess some of these enlightened souls. Perhaps we can again express our sentiment by the use of a quotation from "The Symphony Calendar."

"Great and everlasting as the depths of the surging sea is the spirit of religion animating the human soul. And, like that ponderous deep, now turbulent, now calm, it alternately stirs our common nature to the utmost limits and then furnishes us a peaceful passage over the place where the wrecks of our idols have been strewn. It was ever thus, and thus it will ever be. Whether Zeus, or Jupiter, or Allah, or Jehovah, or God, or some other title has been given the object of highest reverence, each in his own name, every nation in his own way, has sought instinctively for a Being that is supreme over all. And not the least of our faith in God and immortality comes from observing the conduct of the Immortals actually among us, those shining souls who have strange visions of a life beyond the scenes of this world; and, whether climbing up the rocky mountain-steeps or advancing serenely over even, peaceful plains, they go ever onward with an eye fixed on the goal. Whether or not we consider their theories worthy of our belief, we find their acts deserving of both our sanction and admiration.

"If we could only put into daily practice the best that we know, living clean, honest, frank and open lives, learning through experience the profitableness of simply acting as if we were creatures of Eternity rather than of Time, and all bound together by one close tie of kinship,—then

would our deeds soon make us worthy to have our names recorded in the list of the true Immortals."

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